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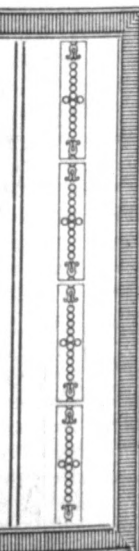
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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., May 12, 1927

NEW SERIES
VOLUME XXIX, No. 19

THE SOUTHERN BAPTIST CONVENTION Louisville, Ky., May 4-8, 1927 (Walton E. Lee)

The two days preceding the opening of the Convention were taken up with the closing programs of the S. B. T. Seminary and the Training School. The graduating exercises of the Training School were held Monday night and those of the Seminary on Tuesday night. A goodly number of messengers came early to attend these exercises, which were greatly enjoyed, many being former students of these institutions.

More than one hundred young preachers were graduated on Tuesday night, eleven of whom are from Mississippi, as follows: W. E. Hellen, J. A. Bass, A. M. Tate, I. D. Eavenson, J. H. Gunn, R. W. Langham, W. C. Tyler, E. E. Ballard, H. M. Harris and N. H. Parker. It is regretted that the number and names of the young women finishing the course at the Training School could not be secured.

A number of the old hymns,—"All Hail the Power of Jesus Name", "How Firm a Foundation", "What Can Wash Away My Sins" and "What a Friend We Have in Jesus", were sung preliminary to the opening of the Convention on Wednesday morning. President McDaniel presented Dr. L. W. Smith, Columbia, Mo., who conducted the devotional service of the initial session.

The Secretaries, when the President called to order, reported an enrollment of 2,827 messengers, which was 113 less than at the opening last year.

The next order was the President's address. The address deals with so many things vital to the future of our work that no gist of it is attempted in this report, but it is sent in to be published in full with an earnest entreaty that it be studied by everyone.

A committee was appointed to review the President's address, one from each state, to report at some later hour. The Mississippi member of the committee was Dr. W. A. Hewitt, Jackson.

The following officers were elected in the permanent organization of the body: Dr. Geo. W. Truett, Texas, President; Drs. L. E. Barton, Alabama, W. D. Upshaw, Georgia, John D. Mell, Georgia, and R. J. Bateman, North Carolina, Vice-Presidents; Drs. H. C. Moore, Tennessee, and J. H. Burnett, Tennessee, Secretaries; Geo. W. Norton, Kentucky, Treasurer; W. P. Harvey, Kentucky, Auditor.

The President is instructed, under motion, to appoint a committee to send a message of sympathetic greetings to the governors of Tennessee, Arkansas, Mississippi and Louisiana and through these to the great flood sufferers in these states, expressing the Convention's prayerful desire that the waters shall soon recede and normal conditions be restored.

The closing feature of this session was the Convention sermon by Dr. Wallace Bassett, Texas, on the theme, "The Lure of a Lost World". A review of the sermon will not be attempted in this report, as it will be printed in full.

The Afternoon of the First Day

Mr. John D. Hoffman, one of the Home Board Evangelistic singers, led in singing, "Stand Up

For Jesus", and "Amazing Grace", and Dr. F. C. McConnell in conducting a devotional service made an earnest plea for the spirit of brotherhood and cooperation.

Drs. J. C. Massee, Boston, and Johnston Meyers, Chicago, were presented and brought greetings from the Northern Convention. Dr. Meyers extended an earnest invitation to come to the Harmony Convention to be held in Chicago May 31st to June 5th, which is expected to be the largest gathering of Baptists ever held in the world.

The Committee on Basis of Representation made report, recommending a change in the Constitution that precipitated an animated discussion which showed that a varied opinion on this question prevailed, as was the case when it was up at a number of former Conventions. A motion carried, tabling the report with all amendments indefinitely, which leaves the present plan still in force.

The report that was of deepest interest and concern to the Convention was that on Business Efficiency by Dr. Austin Crouch.

After some discussion of the report at this session the adoption of it was deferred to a later session, that more study might be given to it.

The Evening Session of the First Day

Dr. J. C. Massey of Boston brought a helpful message in conducting the devotional service and the President led in a fervent prayer. Two representatives from Ireland were noted in the Convention and given opportunity to bring the greetings of the Irish Baptists, Dr. A. G. Warner, President of the Irish Baptist Union, and Dr. F. W. Gracy, pastor in Cork.

Report of Committee on Inter-Board Commission

Mr. Frank Leavell in presenting the work of the Inter-Board Commission reported large progress in the achievement of the aims of the Commission, which aim is to promote religious activities among college students. Twenty-five workers are now giving full time to this work. Four of these are state-wide secretaries, supported by the State Mission Boards, twelve are located on state college campuses, seven are in Baptist schools, and two are South-wide workers.

There are 39,090 students in Baptist schools in the South and more than 68,000 in tax supported schools, making a total of more than 107,000. The Baptist students in the state schools respond to the Baptist students program quite as enthusiastically as do the students in Christian schools and the heads of state institutions welcome the efforts of the denomination in conserving the spiritual life of the Baptist students in their institutions.

Mr. W. H. Preston, President of Hall-Moody Junior College at Martin, Tenn., becomes traveling secretary for the Inter-Board Commission after June 1st, next.

Report on American Baptist Theological Seminary

The American Baptist Theological Seminary, located in Nashville, Tenn., is operated jointly by the white Baptists of the South and the negro Baptists represented by the National Baptist Convention. The report on the Seminary was made by Dr. O. L. Hailey, Secretary of the Com-

mission of the Southern Baptist Convention on this institution.

The third session is now closing and has had an enrollment of forty-one students during the year. The plant in Nashville is fully paid for and a large interest is being manifested in its work by both the white and negro Baptists.

C. H. Parish (col.), President of Simmons University in this city, and also President of the Board of Trustees of the A. B. T. Seminary, was given the opportunity of addressing the Convention, which was greatly enjoyed.

The Education Board

The closing order of the evening program was the report of the Education Board, presented by Dr. J. W. Cammack. A recommendation had been made in the report on Business Efficiency to dispense with this Board, so a vote on the adoption of the report was deferred until the report on Business Efficiency is further considered. Dr. W. J. McGlothlin brought to the Convention a splendid address on Christian Education. He spoke of an experience of more than forty years in educational work, he being now President of Furman University, S. C.

Morning Session of the Second Day

Dr. S. J. Porter, Washington, D. C., brought an uplifting message in conducting the devotional service. The eleventh chapter of Hebrews was read and Faith was the theme, and impressively emphasized.

Considerable time was given to the disposition of a number of matters of a minor nature before taking up the regular order.

Complaint was made of a difficulty to hear and a plea by the President to the messengers to be serious, reverent, prompt and prayerful was timely.

Denominational Press

In the report of the Commission on the Denominational Press some interesting facts were presented relative to the Baptist papers in the South. Out of a total of 795,000 white Baptist homes in the South only 195,000 receive a Baptist paper of any kind, or about one in four. In the Baptist homes receiving no Baptist papers there are 2,800,000 individual members. This means that this great number do not read a denominational paper and it is no wonder they are not enlisted. According to the report the average cost of producing the Baptist papers of the South last year amounted to \$2.41 per subscriber, whereas as it practically impossible in most cases to charge more than \$2.00 per year for the papers. The revenue from advertising is not sufficient, in many cases, to make up the deficit. In 1926, only five Baptist papers of the South were able to make ends meet and show a profit, while two held their own, and ten reported deficits, the total of these deficits amounting to \$20,578.24. The discussion of the report looked to the increasing of the circulation of the papers, several things being suggested. First, a new attitude towards the denominational papers on the part of the denomination generally and particularly on the part of its leadership. Second, a new campaign for a 60 per cent increase in the circulation of the papers during the next year.

(Continued on page 3)

HISTORICAL RESEARCH COLUMN

The following clipping from a daily paper on the Coast indicates that the Moderator of the Harrison County Baptist Association in the person of Rev. W. C. Hamill of Handsboro is in hearty co-operation with the Commission on Historical Research of the State Convention:

To Make Survey of Baptist Churches in Harrison County

L. Taylor, Rev. P. S. Hodge, and Mrs. Jennie N. Sandifer, have been named by Rev. W. C. Hamill, Moderator of the Harrison County Baptist Association, as the historical research committee of the county. This committee will be entrusted with the task of assembling and collecting historical data of the Baptist churches in the county. In making the appointment of a committee of this character, Bro. Hamill said that he did so at the request of J. L. Boyd, Secretary of the Commission on Historical Research of the Baptist State Convention Board. He urges any one in the county having in his possession any important historical data of this character to confer with one of the three members of the county committee above named."

The above is the action desired by all the Moderators of the eighty-two or more Associations in the State. Other Moderators, no doubt, have made the same appointments as Brother Hamill, which is in response to the request sent out recently in circular letter to all the Moderators whose addresses could be obtained. The brief letter is as follows:

March 1, 1927.

To Associational Moderators

Dear Friend and Brother:

At the recent State Convention in Jackson a resolution was introduced by R. L. Breland and passed by that body instructing the Presidnet to appoint a Commission on Historical Research whose duty is to assemble historical data on Mississippi Baptist History in some central place equally accessible to all points in the State. The purpose of the collection of these historical documents is the preservation of valuable records of the Baptist churches and District Associations, the General Association and other Baptist bodies in the State, and for the convenience of some one who might be inclined to collate the facts in a complete but compact History of Mississippi Baptists in the future. The Commission as announced is R. L. Breland, Dr. P. I. Lipsey and J. L. Boyd. The Mississippi College Library is the depository.

Now we come to you as one down next to where the records are to ask your cooperation in this matter. As Moderator of your Association, you might be helpful in various ways, viz:

(1) By aiding your Associational Clerk in collecting a complete file of the minutes of your Association since its organization;

(2) By bringing this matter to the attention of the pastors of your Association, asking their cooperation; and also suggesting that this depository might be used for the safe-keeping of old church records, which are becoming more valuable every year, and that complete files for church bulletins, properly bound, are desired;

(3) By suggesting to each PREACHER in the boards of the Association that he furnish the Commission with a brief sketch of his life and labors; and also a few of the leading LAYMEN;

(4) By appointing a Committee on Historical Research in your Association whose duty would be to collect such historical material and forward to Dr. P. I. Lipsey, Custodian, Clinton, Mississippi.

Having your cooperation in this very important matter, I am

Yours very sincerely,

—J. L. Boyd, Secretary,
For the Commission.

G. W. Truett of Dallas was elected President of the Convention by a rising vote with great enthusiasm.

THE NEW DAY FOR OUR AGED PREACHERS AND A NEW OPPORTUNITY FOR SERVICE

By Thomas J. Watts, D. D., Associate Secretary

Yes, the new day; not the high noon but the dawn. The word "adequacy" is not yet descriptive of the actual achievements of The Relief and Annuity Board. But since its organization nine years ago, this Board has made grants to a host of Southern Baptist preachers, their widows and orphans, totaling approximately \$900,000.00, and this sum, together with annuities paid to members for the Annuity Fund, amounts to nearly \$1,000,000.00.

Prior to 1918 Southern Baptists had no method of providing for the aged or disabled preacher. True, some effort had been made for years in some of the states to aid them, and much honor is due to the men who pioneered in this field of denominational beneficence. These state movements served to reveal the need and the obligation as well as the practicability of doing something worth while for the minister in his old age or disability, and out of this grew the concept of a general relief board. The Southern Baptist Convention decided to go into it and meant it. The Board was created, the Sunday School Board gave it its first one hundred thousand dollars, and it was off and away. Today The Relief and Annuity Board is an established institution with assets totalling approximately \$2,500,000.00. Not high noon yet, but only the dawn. What has been done by the Board and that which has been done by the brotherhood to make it possible is, we believe, an "earnest" of greater doings in the same direction in the near future. Not high noon—nay, nay; the fund that has been gathered and that which has been dispensed is cause for congratulation only in a relative sense. Doctor Broadus used to say that "something was better than nothing". Were we to do a little figuring the justification for the above would be manifest. Had we given our beneficiaries an average of \$25.00 per month, that would amount to twice as much as we have dispensed: And how little that sum seems to any one who knows what it costs to live. The Board paid to beneficiaries last year a sum equal to the interest at 6% on over \$2,000,000.00 of endowment. Yet these beneficiaries received less than an average of \$12.50 per month. Surely, surely, we have not reached high noon, but how many would have come within hailing distance of even that much had there been no Relief and Annuity Board to furnish it?

Yes, The Relief and Annuity Board has in endowment and reserves approximately \$2,500,000.00, but it would require the interest on \$5,000,000.00 to pay our present beneficiaries \$33.00 per month. Why, do you realize it, that this Board has made only a beginning in the matter of an invested fund? Northern Baptists have more than \$12,000,000.00 in their relief fund. Northern Presbyterians have \$12,000,000.00 and are just now adding to that \$15,000,000.00 more. Northern Methodists have \$17,000,000.00. Southern Baptists have much to be grateful for in their Board, but they have much to do yet before they shall have really put it in position to function in a worthy way.

And lest I mislead the reader, let me remind him that of the \$2,500,000.00 of assets of The Relief and Annuity Board, only a little more than \$500,000.00 is relief endowment and reserve. The remainder is annuity endowment and reserve. We have been paying out the relief receipts monthly to the beneficiaries. The annuity beneficiaries will claim theirs in due time—are beginning to claim it now, and will more and more claim it from this time on. The accumulations in the Annuity Fund will be needed and cannot be diverted with honor.

Perhaps the best thing that I can say about the NEW DAY FOR OUR AGED PREACHERS is that the sum we have dispensed, and what we have built up in the way of an invested fund, and the position which we have come to hold in the

esteem of the denomination, together with the place that has been accorded us in the denominational budget, augurs far greater things in the future. And with the development of our new pension system known as the SERVICE ANNUITY there is certain to come a high noon for our aged ministers. This new plan when made effective will put an end to their hand-to-mouth living. The dread of old age will no longer hang as millstones about their necks. For those who, having already ceased from active service, cannot avail themselves of the Service Annuity, there is hope for better days through increased receipts from the denominational budget, and we hope increased relief endowment.

A New Opportunity for Service

Just how may a Southern Baptist serve in the matter of Ministerial Relief? There is really but one effective way. That is by contributing to the funds of that Board which the Convention has commissioned to take care of these denominational wards:

Now, a great host of our people are contributing of their means to this work through the channel of the denominational budget. This is the first great way to sustain this important work. But there are other ways. Let me illustrate. One of our brethren, a highly esteemed minister in active service in the Southern Baptist Convention, sent the Board during the past year the sum of \$25,000.00 in exchange for the Board's Annuity Bonds. This money, sent in installments of \$20,000.00 and \$5,000.00 respectively, was accompanied by the following words of dedication: "I am making this gift in memory of my father, whose family suffered because of no provision made for them by the denomination, and for the love of Southern Baptist preachers who are so dear to my heart". With the second gift our brother wrote: "It affords me joy to make this added gift because of my love for Southern Baptists, my devotion to their preachers and my hope that multitudes of similar gifts may lift from their hearts the haunting dread which hampers all their work, of an impoverished breakdown or a forlorn and needy old age". Another gift of \$10,000.00, adding to a previous one of \$6,000.00, has been made by a widow as a memorial to her lamented husband whose ministry brought blessing to a great multitude who will "rise up" one day and "call him blessed". Still another Annuity Bond.

Really, the hope of building the endowment of the Board is in the multiplication through the years of such gifts as these. The budget funds bring money which has to be used for current needs very largely, but money given by wills and through the purchase of our LIFE ANNUITY BONDS together with ESTATE NOTES or by large cash gifts over and above budget contributions of the donors go immediately to the permanent endowment fund.

Surely this opportunity for service should be powerful in its appeal to our people. "Our soulless corporations", with more conscience than most of our churches in this regard, all find it good business to pension well their faithful employees; the Army and Navy set splendid examples; the city of New York extends the same benevolences even to the horses of the fire department when they are worn out, and send them to the up-state farm well cared for during the rest of their lives.

It is grotesque to care for the old age of firemen, policemen, soldiers, workmen in all other lives—just and wise as all this is—yet leave the leaders of our only really indispensable work to the tender mercies of a frigid world.

Dr. J. W. Porter said there are 6,000 Baptist Churches in the South which did not contribute one cent to the program of Southern Baptists; and that is more churches than the Hardshells have in all the world. He opposed the financial basis of representation in the Convention as dollar diplomacy.

(Continued from page 1)

Commission on Cooperative Program

The report of the Committee on the Cooperative Program dealt with the plan of carrying on our work. In it was a review of that which was accomplished during the past year. There was received in 1926 from all sources and for objects the sum of \$6,540,131.06, which was distributed among the various causes. Of this amount, Mississippi contributed \$320,455.66. By comparing these figures with those of the previous year an increase is shown which is taken as an indication of a better understanding and devotion to the budget plan. The report says there is no doubt at all that the budget is the only hope for a steady, growing support for all our work and that it is surely working its way to a larger and more liberal support.

The financial goal for next year for South-wide objects is fixed at \$3,887,000.00. The part of this amount apportioned to Mississippi is \$200,000.00. The percentage of distributions is as follows: Foreign Missions 50%; Home Missions 22½%; Relief and Annuity Board 9%; Education Board 2%; Southern Baptist Theological Seminary 5%; Southwestern Theological Seminary 4½%; Baptist Bible Institute 3½%; New Orleans Hospital 2%; W. M. U. Training School 1%; American Baptist Theological Seminary ½%.

Three speeches of eminent value were made in the discussion of the report, one by Dr. J. J. Hurt, Jackson, Tenn., on the Law of the Tithe; one by Dr. T. H. Templeman, North Carolina, on Enlisting the Unenlisted, and one by Dr. A. J. Barton, Nashville, on That Which is Involved in the Program. It was a high point in the proceedings.

Afternoon Session of the Second Day

A very enjoyable feature of every session was the preliminary song service led by Mr. J. D. Hoffman of the Home Board Evangelistic force. It was especially so at this session. Dr. L. R. Scarborough brought a helpful message in conducting the devotions. His subject was "Finding Jesus", which was exceedingly appropriate in that the report of the Efficiency Committee was the order of the afternoon. This report deals with the future program of the Convention, proposing many radical changes and everyone seemed to feel the need of the Lord's leadership.

Report of the Efficiency Commission

This Commission was appointed a year ago with Dr. Austin Crouch as Chairman to make a complete, detailed study of the work of all the agencies of the Convention and to make recommendations to this Convention of any changes that seem necessary to more efficient work. In the report many changes were proposed and the entire afternoon was given to their discussion and adoption. But one mind seemed to possess all and that was to know and to do the will of God. It was a great hour and will mean much for the future of the work.

The Evening Session of the Second Day

Dr. Calvin Waller, Little Rock, Ark., led the devotional service of this session. Prayer was the theme of the message, drawing some helpful lessons from the model prayer of our Lord.

Home Missions

This session was given to the work of the Home Mission Board.

Dr. B. D. Gray called attention to a few of the items in the report which was distributed among the messengers. The review of the report was read by Dr. C. A. Stakely, Alabama. In the report of the Board it is noted that during the past year 923 missionaries and during eleven months they reported 20,686 additions to the churches by baptism and 36,233 additions from all sources. They served 989 churches and stations, organized 168 new churches and 406 new Sunday Schools and built or improved 278 houses of worship.

Several distinct advances in the work of the Board were reported for the year. The establishment of a theological seminary at Bastrop,

Texas, for the training of native Mexican preachers; the opening of two new fields among the Indians in Oklahoma; the establishment of a new work among foreigners in New Orleans, over which Dr. J. W. Newbrough has been placed in charge; and the opening of a new work among the Mexicans at Mineral Wells and Houston, Texas.

From among the foreigners a total of 1,334 additions to the churches were received during the year. Among the 161,897 Indians of the South the Board reports 124 Baptist churches with 7,181 members. These churches baptized 546 new members during the past year.

Other interesting phases of work maintained by the Board during the year included ministry to the 40,000 deaf mutes of the South at 46 centers; the conduct of a number of special missions among the Jews by Rev. Jacob Gartenhaus and others; and the work at the Seaman's Institute at Jacksonville, Fla., where 672 sailors made professions of faith in Christ; over 16,000 seamen visited the Institute, 1,013 attended the Institute Bible classes and 1,220 sick and distressed sailors were aided by that organization.

Under the system of mountain schools the Boards employed 212 teachers during the year. Attending these schools were 4,808 pupils, including 211 candidates for the ministry and 218 volunteers for special forms of Christian service. A total of 405 professions of faith were reported from the mountain schools during the year.

The Evangelistic Department conducted numerous simultaneous evangelistic campaigns, the largest of these being in the State of Florida and in New Orleans. From Cuba, where 70 workers are stationed, 63 churches and 11 mission schools were reported; a total of 170 baptisms were had during the year, while 410 additional candidates for baptism have been approved by the workers.

There were interesting discussions by Drs. John W. Inzer, J. W. O'Hara, J. W. Beagle and others.

Morning Session of the Third Day

The song service of this session was under the leadership of Mr. Robert Coleman. The old familiar songs were sung heartily by the early assembled crowd. Prayer was emphasized and entreated by Dr. J. T. Henderson in conducting the devotions.

Relief and Annuity Board

The work of this Board is the aiding of aged preachers and their widows and the providing an annuity for preachers now active when they become inactive.

The report of the Board as presented shows that relief to the aged preachers and their dependent widows and children in the sum of \$133,228.12 was given during the past year. In addition to the regular relief funds, a total of \$22,964.58 was paid out to the regular members of the annuity department, making the total disbursements of the Board for the year \$156,192.70. A total of 118 beneficiaries were added to the rolls of the Board during the year, there being 87 deaths, leaving the present number at 1,145, distributed as follows: Ministers 552, widows 443, dependent children 150. Christmas checks totalling \$8,339.94 were sent to these beneficiaries by the Board last December.

The Board now has total assets in the sum of approximately \$2,500,000.00. Something over \$500,000.00 of this represents the relief fund of the relief department, while the annuity department has a reserve and endowment in the sum of \$2,000,000.00.

Some splendid discussions of the report were engaged in, including the asking and answering of a number of questions that led to a better understanding of the work of the Board.

Report on President's Address

One of the tensest hours in the Convention was the consideration of the report of the committee appointed the first day to review the President's message. In the report was a recommendation to dispense with the Education Board and the

Hospital Commission. It precipitated a very animated debate. A motion finally prevailed to defer action on the report to the next Convention, it being referred to a special committee.

Afternoon Session of the Third Day

The devotional service was conducted by Dr. W. D. Nowlin, Florida, reading from Luke 12, bringing some helpful lessons from the parable of the Rich Fool.

Report of Baptist Brotherhood

At the last Convention the term "Laymen's Movement", under which the work among the laymen has been done, was ordered changed to the "Baptist Brotherhood" and in a report by Dr. J. T. Henderson, an increasing interest in the task of more fully enlisting and fully developing the laymen of the denomination is manifested generally throughout the Convention territory. This interest is best indicated in the fact that seven states now have full time secretaries giving themselves to the enlistment and development of the men of the churches, while five additional states have agreed to put on such a worker as soon as a suitable man can be found.

Study classes for deacons has been a prominent feature of the Brotherhood work during the past year.

Large progress has been made in the direction of developing, in various district associations, laymen who are prepared to go out to the weaker churches of their respective associations and inform them upon and enlist them in support of the denominational program. The Committee recommends that local Brotherhoods be organized in all the churches, hold monthly meetings featuring the work of the denomination, and promote study classes in stewardship, missions and church finances.

W. M. U. Report

During the consideration of the work done by the women of the South, a section in the large auditorium, seating 800, was reserved specially for the women messengers and it was more than full. The leaders in the work were accorded seats on the rostrum.

The report that was made was full of interest and encouragement. In a splendid address by Dr. Clyde Turner, North Carolina, the spirit that characterized the women in their work was depicted and stressed. Dr. John Inzer spoke on the plan of work for the next year.

The report of the women showed a cash contribution for all causes of \$2,805,545.24. Of this amount the women of Mississippi contributed \$164,525.22, being eighth in the list of states.

Time, Place and Preacher of Next Convention

In the adoption of the report of the Committee on Time, Place and Preacher, Chattanooga is chosen as the place of meeting of the next Convention on May 16th, 1928. Dr. J. R. Hobbs, Birmingham, the preacher of the annual sermon with Dr. Solon B. Cousins, Virginia, as alternate.

Evening Session of the Third Day

On the three-fold question of the Saviour to Peter, "Lovest thou me", Dr. F. F. Brown, Knoxville, brought an uplifting message in conducting the devotional service.

Memorials and Petitions

Time was given to representatives from several foreign countries to address the Convention briefly. Dr. E. H. Rushbrooke, the Secretary of the World Alliance, brought the greetings of the English Baptists and spoke of conditions in Roumania, and Dr. A. G. Warner told of conditions in Ireland.

A memorial from the Convention of Oklahoma, requesting that a committee be appointed to prepare a text book on Biology that does not teach Evolution, was presented to the Convention. It was referred, after a heated discussion, to the new Executive Committee with power to act.

Foreign Missions

The report on Foreign Missions was presented at the afternoon session and the discussion suspended. (Continued on page 8)

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

By motion the Convention sent expressions of sympathy to the people distressed by the present overflow.

We need the "cash and carry" system introduced into our churches. Pay the cash and carry on the work.

Evangelist E. E. Huntsberry wires from Gainesville, Texas: Revival progressing nicely; fifty professions Sunday.

The enrollment at the opening of the Convention was 2,827, which was greatly augmented by subsequent registrations.

The Southern Baptist Convention goes next year to Chattanooga and Dr. J. R. Hobbs of Birmingham is appointed to preach the Convention sermon.

The Laymen's Movement now goes under the name of The Brotherhood. Their special task is the enlistment of all men in the work of the Kingdom.

Dr. Bassett, the Convention preacher, said that as a minister of the gospel he had "blessed" the last war, but that this would be his last, as he believes the principles of the gospel are opposed to the idea of war.

The church at Magnolia told Brother J. H. Lane, who is supplying their pulpit, to go to the Southern Baptist Convention at their expense. The First Church at Houston, Texas, sent Dr. Tynes, who is one of their members.

The "loud speaker" enables a man standing behind to be heard easily in the Convention. But it effectually prevents anybody from the floor getting a chance to be heard except by long delay in getting to the platform, and so works against the man out in the congregation.

Missionary George F. Austin of Balboa Heights, Panama Canal Zone, will have his sermons broadcast by the radio on the second, third, fourth and fifth Sundays in May at 6:30 P. M. Subject, "Signs of the Times". Tune in if you have a radio. If you hear him, write him a card.

Mr. and Mrs. Stanley Armstrong, gospel singers and workers, closed a meeting at the First Baptist Church, Farmersville, Texas, last Sunday, resulting in 59 additions. Raleigh Wright is the pastor of this church.

Their address is, Bellevue Baptist Church, Memphis, Tenn.

Mississippi preachers who were asked to fill Louisville pulpits on Sunday during the Convention were: J. W. Mayfield, Bryan Simmons, J. W. McCavock, J. N. McMillin, B. H. Lovelace, J. C. Greeve, J. A. Taylor, R. A. Kimbrough, R.

B. Patterson, W. A. Sullivan, R. B. Gunter, J. D. Franks, W. A. Hewitt, J. J. Mayfield.

The brother who led one of the devotional exercises read the passage where Jesus said "He that hath seen me hath seen the Father", and then proceeded to teach that people could see God only in us. As the negro said, these two things "don't seem to paralyze".

Pastor Harvey Gray goes from Eupora to Hickory Flat. He writes: My good friend and classmate, Rev. J. C. Wells, can be brought from his place at Greensburg, Ky., to Mississippi. Bro. Wells is a graduate of Mississippi College and of the Southern Seminary. In a short time he will have finished his work on his Th. D. degree. He ought to be brought back home.

Styles in babies' clothes once required that very young babies wear very long clothes, and the more frills and ruffles they had on them the more stylish. But they seem to have grown away from this idea. So fashion once ordained that preachers should wear longtailed coats and high hats. But we seem to have outgrown the longtailed age. Well a tadpole will shed its tail if you will give him time, and he can jump further.

The Committee reporting on basis of representation in the Convention recommended changing the constitution so as to have the messengers elected directly by the churches contributing to the Convention objects, and not changing the financial basis. After several amendments were offered and half a dozen or more speeches the whole business was laid on the table and we continue to run as we have run for eighty years and more.

Pastor Theodore Whitfield of Desloge, Mo., had only five tithers in his church. He preached on this Bible teaching and thirty or more agreed to tithe. In a few weeks a revival broke out and 93 were added to the church. But the Lord promised to pour out a blessing that there should not be room for, so the next Sunday the house would not accommodate the Sunday School. There were not enough cups in which to serve the Lord's Supper, and there were not enough envelopes for those who wished to contribute.

Mississippians appointed on Boards of the Southern Baptist Convention are: W. A. McComb on Home Board, R. Q. Leavell on Foreign Board, V. E. Boston on Sunday School Board, A. H. Longino on Relief and Annuity Board, D. M. Nelson on Education Board, B. H. Lovelace on Louisville Seminary Board, M. P. L. Love and Edgar Holcomb on Executive Committee, and J. W. Provine on the Special Committee to consider the future of boards and commissions.

Perhaps most of the messengers to the Convention availed themselves of the opportunity to visit the Southern Seminary in its new home, "The Beeches". It is certainly a beautiful suburb, a great improvement on its appearance of nearly a year and a half ago when we visited it in January, the ground covered with snow and ice and the buildings unfinished. Now the main buildings are complete and the furnishings and equipment are very elegant.

Most of the Southern Baptist editors were entertained at the Kentucky Hotel during the Southern Baptist Convention, which made it possible for them to meet socially and for business. We were most comfortably provided for and our thanks are extended to the committee in charge. This editor was assigned to a room on the eighteenth floor and had a very toploftical feeling. Indeed when he looked down on the city at night all bespangled with electric lights, it seemed as though he was above the sky and looking down on the inverted starlit dome at his feet.

To the regret of all his friends, Dr. E. Y. Mullins was unable to attend the commencement

exercises of the Seminary, as he was suffering from bronchitis. Drs. Robertson and Sampey substituted for him in presiding. Mr. Joshua Levering of Baltimore made the address to the graduating class usually made by Dr. Mullins. There were 48 young men who took the degree of Th. M. (Master in Theology) and fully as many more who took other degrees. Two of the thirteen who took the doctor degree were from Mississippi, Brother H. M. Harris, missionary to China, and Brother N. H. Parker, who is now teaching Hebrew in McMaster University, the Baptist school in Canada. The names of others graduating have been given before in the Record. Some of these could probably be brought back to Mississippi. Every one of them is capable of doing excellent work.

President McDaniel in his opening address said the course of our work had for seven years been downward, due to lack of confidence and failure to cooperate. We are more nearly one in doctrine than any religious group of our size. The New Testament is our authority. Don't revive the discussion of questions already settled. Southern Baptists are committed to the budget and will never go back. This Convention is a self-governing body, whose actions are not to be revised by states. Dr. McDaniel opposed bonding any indebtedness, and favored confining our work to Home and Foreign Missions, theological education and ministerial relief. The greatest menace of our age is not scientific speculation; it is materialism. Our generosity is not keeping pace with our prosperity. He recommends that boards and institutions sell all property not actually used and pay their debts. Reduce salaries. Make the boards live within their incomes. Make Christmas offerings for Home and Foreign Missions. States start no new enterprises and the churches the same. Let all pastors and denominational employees give all above a necessary living to pay the debts.

PRESIDENT TRUETT

More names were mentioned for the presidency of the Southern Baptist Convention in the newspapers before the meeting than we have ever known before. But when we came together only one name was mentioned. Dr. George W. Truett of Dallas is probably the most popular man in the Convention, and greatly beloved. So when his name was put before the body, there was no other necessary. After his election he expressed his surprise, his appreciation and his sense of unfitness as knowing nothing about parliamentary law.

But good sense is better than technical knowledge, and love of the cause and of the brotherhood makes up for the lack of much else. The business of the Convention went forward without confusion or disturbance. The hall of meeting was so large and the crowds were so great as to make the problem of preserving order quite difficult, but business was uninterrupted, even when interest was most acute.

Dr. Truett is taking his responsibility seriously and will seek between sessions to be helpful in furthering the work of the Convention. He will have large influence as Chairman of the Executive Committee which has now come to have an exceedingly important place in our work. He intends during this year to visit every State Convention while it is in session, and will be heard with gladness, and be able to help in the furtherance of all the cooperative work.

At a special meeting with Southern Baptist Editors he expressed great appreciation of their position, great interest in their work, telling them that he read all the editorials in all the Southern Baptist papers every week, and gave the editors some sound and appreciated counsel. May his ideals find a place in all our people and his administration be a period of great and lasting blessing.

THE ROUGH WEATHER

In last week's Record we predicted a spell of "rough weather" at the Convention. "And it came to pass". But there have been no casualties so far. Our readers are entitled to know the inwardness and the outwardness of the matter and we give them our interpretation.

The report of the Committee on Business Efficiency was expected to start something. But some brethren from Maryland and Virginia on the principle that the best defensive is an offensive introduced a resolution before the Convention was organized to cast off some of the cargo. The matter was astutely arranged. The president's address prepared the way for it. For our part we no longer believe in a "president's address". This is no reflection on the men, but opposition to the thing itself. It furnishes an occasion for the president to express individual views on controverted matters and opportunity to discuss a subject which is afterward to come before the body. A president has no inherent right to such advantage. He is elected to preside, and not to discuss issues. Having an address by the president is an innovation among Southern Baptists and is very apt to make trouble. The past is witness.

On this occasion it had the appearance of joining forces with a party to carry a point in controversy. Immediately following the president's address, Mr. Eugene Levering of Baltimore secured the floor and unanimous consent to introduce a matter of serious business, which involved the existence of certain boards, particularly the Education Board and the Hospital Commission. This procedure was in the opinion of Dr. Mell, our best parliamentarian, extra-parliamentary. It was a violation of all custom and precedent. But Mr. Levering seemed unwilling to take any chances with another president. Dr. McDaniel was retiring.

Further than this Mr. Levering picked his own committee to consider and report on the matter in controversy. In spite of this the committee had a stormy session of several hours in which an effort was being made to eliminate the Hospital Commission and the Education Board, finally bringing in a report to that effect, though some members of the committee demurred. The report of the Business Efficiency Committee came up Wednesday afternoon and occupied the whole of this session. The report of the Levering Committee was brought up for consideration in connection with it. So the fight was on between the Crouch report and the Levering report. The essential features of the Crouch report will be given at another time as they were adopted. Its items were considered separately, and voted on separately, all of them being adopted with some modifications. It was late in the afternoon (six o'clock) when the last one was adopted. Then because it was late and because those opposed to them wanted time to get their breath, adjournment was voted without voting on them as a whole.

The whole matter of both reports came up next morning (Thursday) at eleven and the battle was resumed. It was largely a matter of parliamentary strategy. The Levering report was read and taken up item by item. The first item acknowledged the Convention's obligation to pay the debts of the boards, and nobody objected. The second item recommended that the Convention confine itself to the work of Home Missions, Foreign Missions, Old Preachers and Theological Education; doing away with the Hospital Commission and the Education Board. Here was the crux of the whole matter. A motion was made to eliminate the references to the Education Board, leaving the Hospital to fight alone. Another motion was made to eliminate reference to both of them, leaving the language uncertain as to its application. Then a motion was made to refer the whole of the Levering report to a special committee of one from each state provided

for in the Crouch report. This was done and they are to have a year to study the matter, reporting next year.

More speeches were made in connection with these reports and interest was more acute than in all the rest together. We have a year in which the people may inform themselves, and the Baptist papers will have the opportunity to keep the people in touch with these matters. Dr. J. W. Provine is the Mississippi member of this committee. Fuller information will be given in the Record next week as to the reports of the two committees above referred to.

NO LOST MOTION

We do not mean to trespass on the province of the mechanic, machinist or engineer. But we want to borrow their vocabulary for a few minutes to talk about an important matter in Christian experience. The conservation of energy and the utilizing of the forces of nature are among the most practical and important matters in engineering today. Witness the organization of great power companies, the building of dams like that at Muscle Shoals, the Roosevelt Dam, the harnessing of the mountain streams, the utilization of winds and tides to serve the industrial purposes of men.

But even when we have set the machinery in motion there still remains the problem of getting the most results from a given expenditure of energy. We were riding across the country the other day with two other men in an automobile. They were trying out a new gasoline, or gasoline combined with another liquid which was said to explode at exactly the right time and the right way to avoid burning without producing the result in power, motion and speed. They were interested in the experiment and we were interested in their conversation.

And while "we mused the fire burned"; which being interpreted means that this passage of scripture came into mind: "Whereunto I labor, striving according to his working which worketh in me mightily". And this in turn means that all the energy which God expended in Paul (Col. 1:20) he gave back in service to men. There was no power wasted. There was no lost motion. There was no slack. His working was according to God's working, just in proportion to the amount of work units which God spent on Paul, so many work units came out in Paul's work for men.

Now this required a delicate and perfect adjustment of the spiritual machinery. The will of Paul must have been in perfect alignment with the will of God. Friction had been reduced to the minimum. Resistance had given way to cooperation. Inertia had been transformed into momentum.

Of course this is not the only passage of scripture which teaches this important lesson. There are plenty of them. For instance, Paul says, "I labored more than they all, yet not I but the grace of God which was in me. And the grace which was bestowed upon me was not found vain." There was no grace wasted on him, but all of it produced results in service. Again Jesus says "If any man willeth to do God's will, he shall know of the doctrine whether it is of God". Here is energy transformed into light. The power consumed in producing the electric current becomes incandescent; "he shall know". There is no waste energy when one wills to do the will of God. But the lights go out when our will is at cross purposes with his.

The transformation of the soul is the result of bringing our lives into line with the will of God. "His servants shall serve him; and they shall (as a result) see his face; and (again as a result) his name shall be written on their foreheads". Paul says, "Be ye transfigured by the renewing of your minds"; but notice this follows upon his saying, "Present your body to God".

Power may be useful or it may be very de-

structive. To go contrary to God's will and working is to invite the destructive power of God, and the lightning blast of his holiness. "It is a fearful thing to fall into the hands of the living God."

DECIMAL CHRISTIANITY

A good many years ago we heard a preacher making what we thought was a good speech on tithing in which he said a great many things good and true. But he said one thing which didn't sound right at the time and the more we have heard things like it, the more we are convinced that it is not true. Furthermore, the more we know about the Bible and the religion of Jesus the surer we are that it was not true and is not true. We speak of it here because you may have heard a similar statement or had similar thoughts.

What he said was this: If he gave a tenth to the Lord then he could do what he pleased with the other nine-tenths. If he wished to give it to the dogs or waste it on any luxury or extravagance, that was his business. He was entirely sincere and also entirely mistaken. A man has no right to waste a moment of time, or a cent of money. He has no right to dispose of anything that he has, without reference to the will of God. We are going to give account of every cent of money that ever passes through our hands. We have no right to spend one cent of it foolishly, extravagantly or wastefully. We are under obligation to God to put every dollar that comes into our possession to the best and highest possible use, to make it produce the most good in the world. If we are God's servants, God's stewards, everything that we have belongs to God. If we are not our own, then what we have is not our own. The disciples in Jerusalem after the day of Pentecost were under no delusion when "not one of them said that aught of the things which he possessed was his own".

Our hearts and our lives are not divided up into compartments into some of which God is admitted, and out of others he may be excluded. Christianity is not a fractional religion. There are no holy days and unholy days. If we are a holy nation, a spiritual priesthood, a people for God's own possession, then all that we have and are are subject to God's claim and disposition. Don't think you can go to mass at six o'clock on Sunday morning and go to the devil the rest of the day. Don't think that your religion is a Sunday performance and the rest of the week you may disregard the rights of men and the claim of God. If you are a Christian at all, you are a Christian all the time. We sing, "I Surrender All", then let's do it. We sing, "Jesus Paid It All" and follow it with "All To Him I Owe". We sing, "All, Yes All, I Give To Jesus"; see that you are telling the truth.

A man has gone far on the way to doing right when he sees his duty to give a tenth to God. It is according to the Word, and experience demonstrates that it meets the approval of God and brings his favor. It is a good beginning in the recognition of our stewardship. But don't imagine you have gotten rid of the claim of God upon you. A man who recognizes the right of God to only one-tenth of what he makes may find out at last that his legalism has bought him only one-tenth of a share in the bliss of service here and of heaven hereafter.

After you have given your tenth to God, you had better consult him before you use the rest or any part of it in buying a cigar or an automobile or fine furniture or fine feathers and war paint. We must get away from our decimal Christianity and love God with all our heart and soul and mind and strength. The world today greatly needs some sure enough Christians, some who, like Caleb, are willing to "wholly follow the Lord". Do you know of some such? Are you willing to be one? Let's try it.

JUST A FEW FLOWERS

The article in The Record of April 28th by an "Old Timer" was good and timely—"The Pulpit And The Pew". Lot of church work being done now, but in many of our services we fail to worship. It is like "Old Timer" says, "We sketch a program and pull it off and go home and think we have worshiped, when really it's a performance only."

Bro. E. Hall is saying some golden things now in The Record. He is 80 years young, and time has not dimmed his mind, nor chilled his heart, but rather brightened and mellowed these faculties. I hope he shall round out a hundred years to tell younger ones how it ought to be done.

Then have you noticed how helpful the writings of Bro. R. L. Breland? His writeup of father Tullos was worth the price of The Record. It was the ordination and experience of this uneducated but humble servant of God, way back yonder at a country church when all people believed in a Divine Call, and a healthy Christian experience. I am satisfied that the memory of those days helps Bro. Breland to preach.

Then we notice that Bro. W. T. Lowrey is getting hungry to get out among his brethren and to tell the old gospel story like his saintly father did in years gone. This is an opportunity for some great congregation in town or country, to obtain the golden-mouth preacher who will sweeten the life of any community. He is an honored son of a gallant Confederate soldier. He dresses in gray and I enjoy looking at him. He looks eloquent as well as elegant.

Bro. W. H. Patton has had one God, one church, one town, one country and one Bible. He, like Bro. Hall, is getting close to the Golden Gate, but had you thought what a record he is leaving? His long life is an exponent of all these God-given principles that make life worth while. If possible, I hope to make him a visit soon and bring back home his benediction.

Bro. T. J. Bailey, whose articles on prohibition now and then appear in The Record, and the daily press. He belongs on the roll of great men, and his honest face in the hall of fame. Sometimes, I wonder, if the average person is capable of appreciating such great characters, whom the Lord has left here to make the world better.

Last, but not least, is Bro. R. A. Venable. You have seen deep bodies of water, how majestically they move, with no noise, but moving toward somewhere. This is Bro. Venable, in his expositions of the Sunday School lessons and also in his preaching. The moon, and the sun and the stars may vary, but Bro. Venable goes on and unfolds the Scriptures, even if he is at a cross-road school house.

While I have not heard him preach lately, but I hold some meetings where he has been, and some of the brethren say to me, you preach like Bro. Venable, then I sit up and look wise.

I have written this for the good it does me. I have no ax to grind, in fact, I have no ax.

—J. H. Lane.

The Texas Christian Advocate has a symposium on "Some Things I Wish My Pastor Would Not Do." Among them are these: (1) I wish my pastor would not preface his sermons with excuses for their short-comings; (2) when my pastor delivers his message I wish that he would not outwardly assume that I am deaf; (3) I wish when my pastor leads in prayer he would not talk to his congregation, but for them; (4) I wish my pastor would bring his services to a close on time; (5) I wish that my pastor would not use incorrect English, especially the wrong use of verbs and the wrong pronunciation of familiar words; (6) it would be very gratifying to me if my preacher would not be lazy, mentally or physically; (7) I cannot see how any good can come from a pastor's continually bemoaning and acknowledging the fact that folks will not attend his services. I wish my pastor would not do this,

but would make his services so interesting they will want to come; (8) I'd like for my pastor not to neglect necessary visiting; (9) and while it is not necessary for him always to have the latest model of a shoe or the last word in a tie, I'd like for my pastor never to be untidy or inappropriately dressed; (10) I wish he would not use slang, especially in the pulpit. Words are wonderful things. They have power to cast us down or lift us up and thrill and inspire. Surely the English language is sufficiently expressive; (11) I wish he would not take advantage of his position to "skin alive" those of his members who failed to attend church or do their duty in any other way as he sees it; (12) I wish he would not use tobacco. I want him to be an example to my boys; I try to teach them to be clean in their personal habits; (13) I do wish he would not try to run everything connected with the work of the church himself. It is too much for any one person to do.—Baptist Standard.

"OLD TIME PREACHERS, AND OLD TIME PREACHING"

By L. E. Hall

I frequently hear or see the mention of both. I some times hear it said of a comparatively young preacher, that "He preaches like the old timers". After preaching at 11 A. M. at a church in a city in Mississippi, the brother who made the announcement for the evening services requested all who were present to tell every one they met that afternoon to come to church that night and hear "An old time gospel sermon". I wondered whether he had reference to an old time gospel or an old time sermon. Maybe it was both. The folks came. I did the best I could to preach the only gospel I know or care anything about.

A little fellow who greatly enjoyed his own wonderful ability, preached, on a certain occasion when he had on of the old timers in the pulpit with him. After the close of the day's worship, they went to the same place to dinner. The young brother failed to hear the compliments he wanted and expected. He, of course, was surprised at the old brother's silence, and finally asked the old timer what he thought of "My sermon". The old brother replied, "I did not like it at all". In utter astonishment the "little fellow" asked why. He was told that there was not one thing about the Lord Jesus Christ in it, from beginning to end. The "little fellow said, "My text did not seem to lead that way". "YOU OUGHT TO HAVE LED THAT WAY", said the old timer. Give me any text you will, and I'll go over all the logs and ditches and brush in the country, until I get to my Master. I guess old time preaching means to get with the Master, and stay there. At the close of a meeting at Handsboro, Miss., in which I helped Brother O. D. Brown, he said, "I have heard more about the Lord Jesus Christ during this meeting than I ever heard before during the same length of time". Of all that has ever been said or written about my poor efforts to preach, this is the most appreciated.

In a recent article published in the Record, from Brother R. L. Breland, he tells of the privations and sacrifices made by Brother Tullos. Brother B's references to these was touching. His statements about them were not over-drawn. I know considerable from observation. I know a little from experience. An old pastor went home with one of his rich members to dinner. After dinner his rich member asked him to go with him into his meat house. It was in the winter, about the close of hog killing time. The preacher felt sure that he would receive a donation in the way of some extra fine meat. The RICH MAN showed him his "first killing". It was hung up, and had a smoke under it. He then showed him his "second killing". This lay in salt. He then showed him a lot of "last year's old bacon" left over. He then said to his "beloved pastor", "How are you off for meat?" The

old timer said, "Well, we have just a little at a time". "Well", said the rich brother, "I'll sell you some of this old meat mighty cheap, if you would like to have some of it". Talk about the ice being cold. It is red hot, compared with that dear old brother's feelings. We sometimes contrast the present with the past for the evident purpose of showing that everything was better in the long ago. In many things this is true, but not in everything. I don't believe that there is a Baptist now living in Mississippi who would do as shabby a thing as that. I would rather have Brother Breland analyze the character of that rich man. Sympathy and forbearance are strong in him. These elements are greatly needed in dealing with such cases. A letter from one of his members says he is the best pastor in this country, and she hopes he will stay there always. This is a big country, and always is a long time, but I am going to let her have her way about it.

A SUMMARY OF SOME MEETINGS

On the 13th of March, I began a meeting at the Fair Grounds Auditorium of Gulfport, using as a pulpit and choir platform a boxing arena which had been established by the American Legion. Many of the churches of the county were represented from time to time, but really it was a purely missionary proposition. The Lord was with us in great power and we were able to reach many who could not have been reached in any other way; many who were reached in that meeting are now faithful members of the Baptist churches of Gulfport and other places of the county.

From here we went to the Delta and assisted the Catchings and Anguilla churches in meetings. These churches were pastored by Bro. R. B. Patterson. I am quite sure no pastor in the State has made more progress in kingdom building than has he. Bro. Patterson took hold of a situation on this field which to a less heroic soul would have been indeed discouraging, but under his wise and consecrated leadership the work has grown in a marvelous way. At Catchings has been erected a splendid brick building which is well adapted to every phase of our Sunday School and church activities. At Anguilla, where he lives and gives the other half of his time, has been erected a pastor's home which is a credit to the field. While this has been accomplished, the amount of help which was received from the State Board on this field has been materially diminished. Perhaps the Board has made no investment which has met with more satisfactory results than on this field. I have never labored with a people who are more appreciative and responsive.

We are now with another one of our mission churches at Long Beach, where Bro. Tomberlin is the faithful pastor. Some have already united with the church, which we believe will mean much to the future of this field. There is a great opportunity here on this beautiful coast for some of the most far-reaching work to be done, perhaps, of any section of our great State, but the work to be done is of such character that it will take much praying and Christian persistency to accomplish desired results.

Immediately after the Southern Baptist Convention, we begin a meeting with the Ocean Springs church, in another coast town where Bro. A. L. O'Brian is the much loved pastor, and we will appreciate very much the co-operation of the brotherhood as they bear us up on their prayers.

We are exceedingly grateful to our Heavenly Father, whose leadership seems to be so evident in all we are trying to do in His name. To Him be all the glory!

—C. T. Johnson.

Dr. Hight C. Moore, one of the Convention secretaries, reached Louisville, from his trip to Europe and Palestine, on the day preceding the Convention.

JUST A WORD ABOUT THE FLOOD

A. D. Muse

Many people from every where are writing in to ask about the flood. It is impossible to answer them all. Any thing like an accurate calculation of loss of property, live stock and human life is impossible this early. Never can be accurate.

From Shaw to the Mississippi River, twenty five miles; from Shaw to Yazoo City, seventy miles; from Shaw to Vicksburg, one hundred and thirty five miles, is one vast watery waste. The accumulations of a life time of labor, sacrifice and thrift have been swept away. Every town not under water is filled with refugees. One has to stone his heart and steel his spirit to keep from going to pieces.

The Red Cross is on the ground, housing, feeding and clothing and caring for the health of the people. One would have to be here on the ground to see at this end of the line to be able to appreciate the readiness and wholeheartedness with which the American people respond to the awful call of need. Also to appreciate the directness with which the Red Cross approaches the problem and the immediate contact it makes with the needs. There is no lost motion. Sure there is a great deal of "red tape" in handling millions of money and feeding 150,000 people. But far less than any one would think. And this is gotten through with very quickly and the food is here and being given out to the hungry. Food and clothes here from every quarter of the nation.

One would think that there would be a great deal of theft, pillaging and other disorderliness. But not so. Every one seems to realize the acuteness of the situation. All officers and private citizens seem to co-operate to preserve order. Only one or possibly two cases here at all.

The state troops from Jackson have done valiant service. There was some hitch when they first got here owing to not knowing the country and the course of the waters. But there was a call made for fifteen experienced men to pilot them. These were soon supplied and the rescue work began in earnest.

God's children, blood redeemed and Spirit born will come out with stronger faith, deeper prayer life and richer characters and more holy conduct before God and the world, in the home and in the throng, in public and in private.

Shaw, Miss.

DR. TRUETT PREACHES AT PEABODY COLLEGE

Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, will be given insight into the religious doubts, needs and views of college students as he begins his series of sermons at George Peabody College, May 9th. Questions the students would like for the famous preacher to discuss have been furnished to Dr. L. W. Crawford. They will be given to Dr. Truett for consideration in deciding what subjects he will treat during the seven days he is to speak at Peabody College.

Many wish Dr. Truett to show there is no real conflict between religion and science. Another query is: "To what extent is literal acceptance of the entire Bible essential to salvation?" Others ask what religion or the church can do for country life. Prospective teachers, realizing the necessity of inculcating good morals and of avoiding sectarianism in public schools, are anxious to know what their duties are from the point of view of church and state.

Morning services will be held in the Social-Religious building at Peabody College. Amplifiers have been installed, and should the auditorium be overcrowded, the sermons can be heard in the reception rooms and halls of the building. Evening services are to be conducted in the open air before the building, except in case of bad weather, when they will be held in the auditorium.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

TITHING

By W. Rufus Beckett, Th. B.

The cry is going up over the Convention that nothing will save the work of Baptists but tithing. The most astounding estimates have been set forth, so great that they stagger the imagination, but not a strong enough, "Thus saith the Lord", has been cited.

With an unwavering faith in "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8), I believe that, if he had a plan of financing his work yesterday, that he will use that plan today and forever. Now, let us seek for that plan with open minds, for the last word has not been said on this important question.

Matt. 23:23 and I Cor. 16:2 are good passages, but they are not positive enough to satisfy the man with an objection in his mind. I beg to offer one passage from the New Testament that will take all of the light from the Bible, and prismatically separate it into all the parts and colors of the rainbow.

Workers Supported by Tithes

Read I Cor. 9:1-14. In this passage Paul is discussing the financial support of the worker. He calls attention to the soldier being supported while in service, that one planting a vineyard expects to eat of the fruit, and that the feeder of the flock expects milk to drink. Before quoting the principal verses in the passage, please note that Paul in verses 12 and 15 states clearly that he had not accepted their support. He afterwards saw his mistake and made confession of his fault, "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? Forgive me this wrong." (II Cor. 12:13.) Paul makes an unanswerable statement for the support of every kingdom worker in I Cor. 9:13, 14, "Do ye not know that they which minister about holy things live on the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

Every student of the Bible knows that the Levites ministered about the holy things of the temple. They had no possessions, but were supported by the tithes of their brethren: "But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance". (Num. 18:24.) The Levites were instructed to support the priests who waited at the altar, "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe". (Num. 18:26.)

Will Provide for Whole Program

We have all agreed that the gospel includes all of our program of missions, benevolence, and social service. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." (Verse 14.) Brethren, we are not left to guess at the meaning of this scripture. Just as certain as the Levites and the priests—all the Old Testament workers—received a tenth for their services; so are we ordered to support every gospel worker with our tithes.

The conclusion is inevitable. We are given orders from him who has all authority and changes not, to pay our tithes to support his work today even as they paid tithes to its support yesterday. When God ordains a deacon, he expects him to serve; when he ordains a preach-

er he expects him to preach; and when he ordains tithes, he expects them to be paid into his treasury. Let us stop our teaching by analogy, inference, and argument upon this question of tithing and deliver our Lord's positive order concerning it. Then shall we be happy Christians and good ministers of Jesus Christ.

WHAT SHALL I TITHE?

We received a few days ago an inquiry on tithing. The writer asked that we submit through The Baptist Record specimen plans for each class of people that we have in our State Convention and Associations. The writer submitted the following classes, and asked how they might tithe:

- The professional man
- The monthly, or weekly, salaried man
- The merchant
- The land owner, that rents his land out, and one that farms his own
- The share-worker, that rents from the land-owner
- The housewife.

First of all, let us state the underlying principle governing this question. It is this: all expenses that have to do with the production of the gross income may be deducted, and the balance, or net income, tithed. In case of the productions would be made from his gross income provided he had no overhead expense. Take the case of a doctor. Office rent, stenographic expenses, all medicine and surgical apparatus, if furnished by himself, would be deducted from his gross income. Take the salaried man. No deductions would be made from his gross income unless he had spent something that was necessary to the production of the salary. But if he were earning say \$3,000.00 per year and paying \$600.00 a year for a house in which to live, this would be a legitimate deduction from the gross income, and he would tithe the \$2,400.00. On the other hand, if there were no house rent he would tithe the gross income. Take the case of the merchant. All overhead expense, taxes and losses which may have occurred, would be deducted from the gross income, and the balance tithed. The land owner, that rents his land out, and one that farms his own. The land owner would deduct taxes, the upkeep of his farm, fertilizer, all hired labor, farm utensils, stock, depreciation in farm utensils, etc., and tithe the net income. The renter and share-worker, if furnished by the land owner all necessary implements for producing the crop, would tithe the gross income. The housewife, if sharing equally with her husband in the gross income would share with him equally in the tithe. Therefore, in case she were given \$100.00 per month after the net income had been tithed, she would be under no obligation to tithe the \$100.00. But in event the \$100.00 had been turned over to her by the husband as a direct gift and with the understanding that this would represent her part, then she would be under obligation to tithe the \$100.00. But, on the other hand, if she were given this with the understanding that it was to be used to defray living expenses, after the net income had been tithed by the husband and herself, then she would be under no obligation to tithe any part of the \$100.00.

What a pity that the mechanics cannot get through with their work before the Convention meets. While the opening devotional service at Louisville was being conducted, the hammers were noisily busy at the back of the rostrum, and it was hard to sing, or pray, or hear the leader.

W. M. U.

May 4, 1927.

Y. W. A. Girls

Come girls! Here is an opportunity for us to be children again and ride on the train for half fare, provided we go to Ridgecrest, N. C., for the Y. W. A. Camp June 15. Open the window of the enclosed program and catch a gleam of some of the good things awaiting our coming.

I do not want to go alone but rather be like the "Old Woman who lived in a shoe". Come along with me and let us enjoy the mountain air, the fellowship with girls from all the Southland, the inspiration produced by the speakers and the power of His Spirit over all. You will come away magnifying His Name and with a determination to be of greater service to Him.

Please put this before your girls and get them interested in it. Get some member to make a poster advertising it. The cost will be very little in comparison with the great good that will come from such a trip. Let me hear from you.

Sincerely,

—Fannie Traylor,
State Leader.

927—Royal Ambassador Boys' Camp—1927
June 16-24

Where Is It?

At Ridgecrest, North Carolina, 2,800 feet above sea level, on the 800 acres owned by the Education Board of the Southern Baptist Convention. The concrete stage highway passes our grounds, and the Southern Railway depot is right at hand, eight trains daily. We are on the "Crest" of the Blue Ridge, 18 miles east from, and 400 feet above Asheville.

Who Is It For?

It meets a long-felt want. Provision has been made for the Southwide Y. W. A. Camp at Ridgecrest for four years. This is a Camp for ROYAL AMBASSADORS, SCOUTS AND OTHER BAPTIST BOYS from all over the South. It is recreation and religious development, under most wholesome influences.

Who Directs It?

Wade H. Bryant, who holds the B.A. degree, and who graduates this spring from the Seminary at Louisville, and has been called as pastor to the College boys at Clemson College, South Carolina, is CAMP DIRECTOR.

Miss Juliette Mather, Editor of "World Comrades", and Young People's Secretary of the W. M. U., will be present and render most valuable service, also your state leader.

Also Dr. John R. Sampey, Louisville; Mrs. W. J. Cox, Memphis; Mrs. J. M. Dawson, Waco; Miss Emma Leachman, Mrs. Una Roberts Lawrence, Dr. J. W. Cammack, Birmingham; Dr. B. H. DeMent, New Orleans; Dr. W. O. Carver, Louisville; Dr. R. J. Bateman, Asheville; Dr. J. W. Shepherd, or Brazil, and other missionaries.

What Do We Do?

When the bugle blows in the morning, the boys run a race to the swimming pool and the shower baths. The forenoon is devoted to conferences, Nature Study, Bible Stories, Study of Missionary Heroes, and other well-regulated courses. After dinner, it is mountain climbing, bird studies, basketball, baseball, tennis, canoeing and boating on the lake, all under competent guards and instructors. Spend one night on Mt. Mitchell.

Where Do We Live?

The living quarters are in the Headquarters Building, the dining room, the recreation building, and the bungalows, which will be occupied by the Swanton Camp for Girls from June 30th to August 25th.

What Do We Bring?

Sheets, blankets, pillowcases, towels, toothbrush, heavy shoes, tennis shoes, Bible, baseball, glove and bat, tennis racquet, fountain pen, Boy Scout knife.

What Do We Pay?

\$2.00 for enrollment fee, which admits to all classes and all activities, and \$16.00 for all other

expenses. Only a limited number can be cared for and reservations will be made in the order in which they are received.

Write for reservation blank at once, to Dr. J. W. Cammack, 517 North Twenty-second Street, Birmingham, Alabama. With the blank you will receive an Identification Certificate, which will enable you to purchase a round trip ticket for one way fare from points east of the Mississippi River and including St. Louis.

When Do We Start?

If coming by train, you must start on June 15th to get advantage of the one-way fare for the round trip. You can also come by auto, or by bus, or flying machine and arrive on June 16th, opening day. Write for reservation blank today, and spend a period of recreation with happy, wholesome boys, with the best of counsellors and guides. Don't delay writing.

—Education Board, S. B. C.,

517 North Twenty-second Street,
Birmingham, Alabama.

Boys live for ten days with the lads who will be leaders tomorrow.

(Continued from page 3)

pendent to be resumed at this session.

A number of returned missionaries were presented by Dr. T. B. Ray, several of whom addressed the Convention.

The Board reported 12,085 baptisms during the year, notwithstanding the financial handicap; 1,215 churches; 1,818 Sunday Schools; 3,247 outstations; 76,991 Sunday School pupils and 140,488 church members.

The Board has employed during the year 513 missionaries and 2,644 native helpers and has maintained nine hospitals with 18 American physicians and 11 nurses, who treated 69,583 patients during the year. A total of 153 missionaries are now at home on furlough.

The condition in China is very unsettled and the work has been greatly handicapped. It is impossible to predict with any degree of certainty as to what will be the result of the uprising. The missionaries in China, who were in the danger zone, were promptly transferred, by order of the Board, to places of safety and no violence has been suffered by any of them.

Although the Board's receipts were smaller this year than last, the Board has been able, through its policy of retrenchment, to reduce somewhat the debt of a year ago, the reduction being approximately \$23,000.00.

The distributable receipts of the Board from the Cooperative Program the past year amounted to \$980,214.00; its designated receipts and income from other sources amounted to \$655,263.95, making the total income from all sources \$1,633,477.93. The Board has cut its work drastically on all fields already and hopes that the churches will so increase their gifts as to make further retrenchment unnecessary.

Morning Session of the Fourth Day

"The Foundation of God Standeth Sure" was the scripture used in the devotional service and some helpful lessons were brought by Dr. Norman Cox, Savannah, Ga.

After the recognition of visitors, a number of whom were present, the disposition of a number of pending matters and some of a miscellaneous nature, the regular order was taken up.

Preservation of Baptist History

The report was an arraignment of Southern Baptists because of their little care in the production and preservation of the history they have made. The historians among us were mentioned and commended. A need was expressed for an up to date Baptist encyclopedia and a plea was made that each state see to it that its own history be written, which has been done by some and is being done by others.

Baptist Bible Institute

This is the youngest of our Theological Institutions, being established in New Orleans ten

years ago. During these years the Institute has trained a large number of young men and women for larger Christian service and has contributed greatly to the advancement of the Baptist cause in New Orleans and vicinity.

In the report made by Dr. B. H. DeMent, the President, it was pointed out that since the opening of the Institute in New Orleans the number of churches have grown from six to fourteen; the church membership multiplied four times; the church attendance upon various church services has had a five-fold increase and the contributions of the churches to missions and benevolences have grown from \$2,500.00 to \$26,000.00 per year or a gain of 1,000%.

The past year has been the most successful in the history of the Institute. Two hundred and twenty-five students have been enrolled from twenty-two states and several foreign countries. While the Institute has property holdings that could not be duplicated for less than \$1,000,000.00, it has a bonded indebtedness of \$300,000.00 and other obligations that amount to \$40,000.00. The receipts from the regular sources of the denomination are not sufficient to take care of the needs of the Institution.

The Sunday School Board

The Board made its 36th annual report to this Convention. The report is very voluminous, necessarily so, because of the extensive and varied work that is being done. The Board has made a remarkable history in the publishing and distributing of Sunday School literature, issuing tracts and books on the denominational teaching and work and the employment and sending out of Sunday School and B. Y. P. U. workers. The proceeds of the Board during the past year, as well as during all the years of its history, have been large, all of which, above operating expense, have been put into the other channels of denominational work.

The Southwestern Seminary

The report was presented by the President, Dr. L. R. Scarborough, which showed a very prosperous session during the past year. In the discussion of the report, Dr. W. T. Conner, Professor of Theology in the Seminary, brought a very thought provoking message.

The Southern Baptist Theological Seminary

On behalf of the Trustees, Dr. J. R. Sampey, the oldest member of the Faculty in point of years of service, in the absence of Dr. E. Y. Mullins, who was sick and could not attend the Convention, read the report. The session, the closing exercises of which were held on the night preceding the opening of this Convention, has been a prosperous one, 434 students being enrolled and more than one hundred young preachers having finished the course. During the past year the Seminary was moved from the heart of Louisville, where it has been located for a number of years, out to its new location in the suburbs of the city, known as the "Beeches". The total cost of the new grounds and buildings, as completed, is \$2,027,356.62. The old buildings have not been sold as an opportune time has not come.

Dr. A. T. Robertson, Professor of Greek in the Seminary, brought the Convention a very interesting message in speaking to the report.

Montezuma College

Dr. C. M. Rock, of Phoenix, Ariz., was accorded the time to bring a brief report from this Institution in the far West. An earnest plea was made for assistance for this school on a field dominated by Catholicism.

(Continued next week)

The First Church, Houston, Texas, recently sold a part of their church lot, which is not being used for building, for \$250,000. They are considering the matter of giving one-tenth of this to work outside their church, as it is virtually a profit on their original investment. This in spite of the fact that they still owe a large sum on their church building debt.

BAPTIST POINTS OF INTEREST
IN LOUISVILLE

Louisville

23,881 White Baptists.

38 Baptist churches in city proper.

18 in surrounding county.

3 Missions.

All combined in Long Run Association.

Total of fifty-nine organizations last year reported 1,274 baptisms.

Church property valued at more than \$2,000,000.00.

Contributed for local church expenses more than \$366,000.00.

With \$507,000.00 given to Missions, Education and Benevolence.

Oldest Church

Walnut Street, Third and St. Catherine, where W. M. U. meetings are held.

New Buildings

Crescent Hill, to be dedicated Convention Week.

Broadway Educational Building.
Clifton Educational Building.

"The Beeches"

New home of the Southern Baptist Theological Seminary, one of the most beautiful spots in the city. Enrollment 432.

Baptist Women's Missionary Union
Training School

334 E. Broadway. Organized 1907 to train women for mission work in home and foreign lands. In addition to this it now specializes on training of W. M. U. state workers, B. Y. P. U. and Sunday School workers, teachers of the Bible and church secretaries. 147 former students now in service on foreign fields. 174 at work in the homeland.

80 boarding students this year with 48 day students,

16 states and one foreign country represented in the student body.

Good Will Center

524 E. Madison. Operated as a working clinic for training school students, started fifteen years ago, now has a well equipped building. Children served largely American but some are Italians, Syrians and Jews. 564 enrolled in various activities last year.

Foreign Work

225 Brook Street and 329 Atwood Street. Under direction of Mrs. Mary Knight Sheley. The Brook Street Center ministers mostly to Syrians, providing woodwork, sewing, story hour, kindergarten, Daily Vacation Bible School, etc.

James P. Boyce Settlement

1703 West Main. Opened 1916, ministered last year to 1,500 people, an average of eighty-two per week.

Hope Rescue Mission

808 West Jefferson. Down town rescue mission organized in 1900 by Dr. William Bruce. Admitted 847 men last year. During its existence has touched more than 23,000. Gospel service every night. Free meals and lodging provided for down and outs. Approximately 2,800 men converted during its history. More than 1,500 reunited with their families. Works in cooperation with Bethel Church, although supported by Long Run Association. Brother Howard Hudson in charge.

Louisville Baptist Orphans Home

First and St. Catherine. One of Kentucky Baptists' two orphanages. organized originally to care for the children left orphan by the Civil War. Has cared for between three and four thousand children. There are now 147 in the home, ranging in age from one month to seventeen years. Has a new baby department with capacity of 10.

Baptist Home for Business Girls
1010 First Street. Fostered by the Kentucky Women's Missionary Union. Cares for older orphan girls and other business girls. In charge of a house mother. Girls pay small sum each week for board. Capacity 14.

Kentucky Baptist Hospital

Dr. J. H. Washington, Superintendent. During last year cared for 2,865 patients and welcomed 248 new babies. 200 patients turned away for lack of room. 144 bed capacity. Of patients treated, 610 were Baptists, 201 Roman Catholics, 62 foreigners and approximately 700 belonged to no church. Class A standard hospital.

Colored Baptists

47 churches, thirty thousand members. Two settlements for colored work supported by white Baptists. Simmons University operated by General Association of Colored Baptists in Kentucky. Students from eighteen states and four foreign countries. Founded 1873.

White Baptists in Kentucky

General organization founded 1837 Louisville. Geo. Waller first moderator. 1926 report shows 1,969 churches, more than 300,000 members, 12,893 baptisms. Church property valued at approximately \$12,000,000.00. Gave to budget objects last year \$505,921.80. Other objects \$109,025.00. Total including current expenses \$2,441,536.00.

Moderator of State Association, Geo. E. Hays, Louisville. Secretary, Dr. J. G. Bow, Louisville.

State Organization

Corresponding Secretary State Board of Missions, Dr. C. M. Thompson.

Sunday School Secretary State Board of Missions, Rev. W. A. Gardiner.

B. Y. P. U. Secretary State Board of Missions, Lyman P. Hailey.

Corresponding Secretary W. M. U. of Kentucky, Miss Jennie G. Bright.

Editor Western Recorder, V. I. Masters, D.D.; all of Louisville.

Glendale Orphans Home

Kentucky Baptists have another orphanage located at Glendale, Kentucky. Now has 210 children. Since the founding of the home, 267 conversions among the children.

Western Recorder

Kentucky Baptists own the "Western Recorder", which has a circulation of 20,000.

They have a beautiful mountain encampment at Clear Creek Springs and also foster a summer assembly at Georgetown College. The mountain section of the state offers unlimited field for the development of mission activities both among the native population and the large number of foreigners, who have been imported for labor in the mining sections. Kentucky mountains

are rich in their deposits of coal and in timber land.

DR. SAMPEY AT COLUMBUS

Dr. John R. Sampey, of the Southern Baptist Theological Seminary, came to the First Baptist Church April 3rd to conduct a series of evangelistic services. He was with us thirteen days, holding two services a day. His morning messages were taken from the Gospel of John; his evening messages from the book of Acts. They were simple, expository sermons, taken right out of the Scriptures as we came to them in the study of these two books. It was a balanced gospel; a whole gospel that he preached.

From the very start the people were tremendously interested in his sermons. They came in increasing numbers to hear him. As a preliminary preparation for the meeting hundreds of our people had been led to read, (some of them to re-read

several times), these books. The preacher unfolded the rich meaning of these Scriptures in his characteristic simple, direct, fearless, profound style—yet with tenderness always. The people, even the best of them, were deeply convicted of sin when they heard "the Christianity according to Christ" so powerfully and uncompromisingly proclaimed.

The church feels that it has experienced one of the most thoroughgoing revivals of its history. Many of its members have rededicated their lives to the Lord; besides there were forty-nine who came into the church as new members, twenty-five by letter and twenty-four by profession of faith. One singular thing about those coming into the church is that, with the exception of six, they are all adults, the large majority being young married people.

Dr. Sampey had to leave before the full harvest from the meeting had been reaped. The church, especially

(Continued on page 13)

An Invitation

We especially invite all high school graduates and other young people of school age to enter our school immediately after the present term closes. In inviting young people to enter our school, we do so because we know that we can give them a type of preparation for business employment that will put them in line for a good position with constant opportunity for advancement.

New classes are formed in all departments to meet the demand of new students.

For full information and rates, write, telephone or call

Draughon's Practical Business College

Mississippi's Largest School Of Business

Jackson, Mississippi



A few friends drop in on Pa Buzz

FLIT spray clears your home of mosquitoes and flies. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The yellow can with the black band"

INTERMEDIATE COLUMN

Things To Try

Have the class make booklets, or one for the entire class, of our Mississippi Missions.

Have the class make a poster of "Picture Sermons by our Pastor" giving an appropriate picture and brief outline of the sermon and a "Lesson for the Week."

Take a class of girls to the hospital some Saturday afternoon carrying flowers, scrap books, a "funny book" that they have made that will contain interesting cartoons and jokes that cheer. They can sing to some of the patients, leave good tracts and perhaps relieve the nurses by folding sponges. Booklets on the plan of salvation can be left in the rooms.

If there are ten classes in the department, have each class take one point on the standard of excellence and make a poster picturing it. Then have a standard parade using them.

Make an honor roll of all of your 100% pupils for the month and hang in the entrance of the church for two Sundays. The cover of the Saturday Evening Post of April 16th makes an attractive one for Spring. Since Spring has come, suppose you come 100%. Cut away the background of the picture and paste on a pale blue background of cardboard that can be had from the printers. Outline in black ink. If you do not have a drawing pen, take a piece of wood about 1 1/2 inches long and shave it down until the end is flexible. Cut it squarely across the end and fit it into a regular pen shaft. If one has not black india ink, use ordinary liquid shoe polish. The results will be gratifying.

All Intermediate boys and girls, whether they like geometry or not, know that "The shortest distance between two points is a straight line". So have the girls and boys have a straight line contest. A sheet of cardboard is marked off in squares, the horizontal lines are one for each Sunday of the quarter; the vertical lines are for the grades. The upper section is for the girls, the lower for the boys. They are separated by a red line which is the goal of each in grades—it is the 100% line. Say the first Sunday, the boys have a grade of 80 and the girls have 75, then the next week, the boys have 70 and the girls 65. These points are found and a line is drawn to connect them and go on for each Sunday. At the close, the group with the shortest line, the line nearest approaching the length of the red line wins. A great deal of interest is taken in this sort of contest.

For a class have a chart made like a series of thermometers with ribbons to be pulled up to the grade made each Sunday. Leave two or three empty thermometers for the new members.

Have you tried tacking a small

piece of rubber on the bottoms of the chairs to stop the noise? Have a Rubber Party.

Intermediate Counselors are free from the Sunday School Board. They contain some splendid suggestions and programs, etc. Are you getting yours?

Points in Question

These are questions that have been asked by Intermediate workers who really want help on them. If you have some questions too, write the Approved Worker, Miss Von Hagen at Columbus.

When Must One Be There To Be On Time?

For a teacher, 15 minutes before the opening hour for the Sunday School. For the pupil at the minute set for the opening, not when the first song is sung, etc. No one could get by with that at a bank, at school or at a circus.

If In A One Room Building and Congested At That, Have Small Classes?

Yes, for if a teacher has a small group that she can gather around her, she can make them all hear and not have to speak loudly. One can be heard better if one speaks in an undertone where there is a great deal of confusion. Then while the teacher is talking to one side of her class, the boys on the end of the pew are allowed to let their attention wander if the class is large. I'd rather have twelve SMALL classes in one room than four LARGE ones.

How Can We Get the Pupils To Study the Lesson?

Lesson assignments for the next Sunday if given in an attractive way will enlist in study of at least that topic assigned. The teacher had best call her pupils up the latter part of the week also. At the conference at Memphis, there was a small May-pole with kewpie dolls which held the lesson assignments for the girls each Sunday in May. This could be adapted to different seasons. Boys might have a ball to pass and every fifth one gets the next assignment, etc. But none of the best ways is not so artificial. It is enlisting the interest of the pupil in working out the lesson, in participation in something worth while. What boy would not be interested in the lesson on courage for May 29th. A poster on Christian Courage, illustrating with pictures some good scripture on courage, the lesson for the day, or one of the good gospel songs that deals directly with the lesson such as Stand Up For Jesus or Yield Not To Temptation or Faith Is The Victory. Discussion of which is the greater hero, a war hero where physical courage is involved, or a Christian hero where moral courage is necessary, would be thought-provoking and ideal-fixing. Possibilities for PUPIL PARTICIPATION in the lesson are unlimited. It amounts to not only enlisting them in study and interest and attention, but enlists them on the side of Christ and the

Right and helps them to make right choices from Christ's plane.

What Shall We Do With the Extra TIME?

If the lesson is presented so that the pupils can take part in it, there will be no extra time. A teacher who always lectures may run out of "soap", but real interest aroused on the part of the pupils will make the time just fly and a skillful teacher will watch that they do not run clear off the lesson. He will be needed to guide the lesson. A real lesson handled this way will TEACH itself since "we learn to do by doing".

How Long Shall Pupils Study the Lesson?

It is not the length of time that counts, it is the intensity of the study that tells. If a pupil brings up the lesson assignment that is all that is necessary. Some assignments will take longer than others.

Why Have Small Classes?

Because then the WHOLE class can participate in the lesson. The teacher can be a real pal to the pupils. He can know them intimately, in the home, in the school, at their work and play. Thus he will have a point of contact with each one of his pupils. He can know their personal needs. Real teaching is done when that teaching meets the personal needs. Intermediates are changing constantly. They are different from week to week. They often do not know themselves. A real teacher can help them with personal problems, be a confidant, help them in choosing a life career, etc. A real teacher can be to pupils he knows intimately an anchor in the time of storm and stress. Activity today is so great and varied that it is almost impossible for these things to be done if there are more than 10 in the class. The Intermediate department feels justified in setting the limit at 15. Everything that the department does is for the good of the boy and the girl—that our boys and girls might be better boys and girls today and better men and women tomorrow because we made the most of today.

BLUE MOUNTAIN COLLEGE NEWS

B. S. U. Festival

The B. S. U. Festival on April 29th, at which were present about three hundred students, the faculty and others, was a thoroughly enjoyable occasion. We were happy indeed to have with us Dr. John L. Hill and the B. S. U. Council from A. & M. College.

New B. S. U. Council

The chapel hour Wednesday, April 20, was given to the election of the

B. S. U. Council for another year. The following officers were elected: President—Martha Gates. Vice-President—Martelle Leake. Secretary-Treasurer—Ruby Tolbert.

Faculty Adviser—Miss Ruby Collins.

Cheer Leader—Lena Scott Price. Chorister—Katherine McMillan.

B. Y. P. U. Director—Fanny Lynn Gamblin.

Methodist Representative—Dorothy Smith.

S. S. Representative—Betty Eastland.

Y. W. A. Director—Louise King.

Student Body Representative—Floraine Porch.

Junior Representative—Daisy Herring.

Sophomore Representative—Elizabeth McLemore.

Prayer Meeting

The subject "What I Expect Of My Church" has been discussed this week at the noon day prayer meeting. Especially helpful was it to find what each girl is expecting of her church during the vacation. Among the things mentioned were: (1) A hearty welcome; (2) Interest and prayers; (3) Cooperation; (4) Opportunities for service. Pastors, these are some of the things college girls are expecting of you and your church. Won't you give them a place of service and encourage them in their Christian life and work? (Continued on page 14)



Ideal Poultry Tablets For

Prevention and treatment of Roup, Cholera, Gapes, Worms, Chicken Pox, Sorehead, Catarrh, Canker, Diphtheria, P.D. and White Diarrhea. The ingredients, Potassium Permanganate of Potash (25%), Epsom Salts, Copperas and Boric Acid are recognized by poultry breeders as possessing distinct merit in the treatment of diseases for which these tablets are recommended.

Made and Guaranteed By
Blackman Stock Remedy Co.,
Chattanooga, Tenn.

Makers of Owens Poultry Powder (Egg producer and conditioner) and LICK-A-BRIK. The best known tonic for stock.

If your dealer cannot supply you send the coupon. Special proposition to large poultry breeders and hatcheries.

BLACKMAN STOCK REMEDY CO.,
CHATTANOOGA, TENN.

Enclosed find 25c in payment for one box of fifty IDEAL POULTRY TABLETS by parcel post prepaid. I understand you agree to return my money if I am not pleased.

Name.....

Address..... (Please write plainly)

Gray's Ointment

The Old Family "Stand-by"
For Burns, Cuts, Bolls, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

THE SECRET OF SUCCESS—HIGHER EDUCATION

The one best investment—higher education.
The one best method—Home Study.
The one best course—a Business Men's Law Course.
The one best school—Blackstone Institute.
We can help you to climb—to bar examination, to degree LL.B.
Let me send you particulars.

G. T. HOWERTON, Starkville, Miss.

The Family and the Home

Mrs. R. B. Gunter.

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

Every Day Learn One

71. In the beginning God created the heavens and the earth. Gen. 1:1.
72. It is more blessed to give than to receive. Acts 20:35.
73. If thou canst believe; all things are possible to him that believeth. Mark 9:23.
74. If God so loved us we ought also to love one another. I John 11:4.
75. If ye love me keep my commandments. John 14:15.
76. It is better to trust in the Lord than to put confidence in man. Ps. 118:8.
77. If a man keep my sayings he shall not taste death. John 8:51.

Home Craft

Today, the twelve year-old girl is no longer exhibiting blue ribbon cakes, tins of biscuits and prize winning loaves of bread, neither is the eldest daughter of the family spending hour upon hour on fine embroidery work or upon crocheting yards and yards of lace. The boy of today does not stand beside his father's work-bench eagerly watching every movement of the master workman in his attempt to learn the magic craft of his father. The age of handwork has passed since machines have been invented and adapted to do such work more quickly and more cheaply. But although the necessity for handwork is probably over, the urge for it did not die, for the desire to create beauty is in every soul.

The invention and improvement of machinery not only took away hand operations but it also relieved us from much drudgery. Many small tasks which were formerly done by children are no longer necessary, and there is more free time to use. Some one has pointed out to us that we actually waste enough of our leisure to make of ourselves great musicians or artists or poets or sculptors. Undoubtedly, much of the leisure time of every boy and girl is spent in actual loafing and the cost of loafing figures exceedingly high. It is tragic, too, to think that some of us cannot escape being bored unless we resort to things outside ourselves, having amusement provided for us by others. It is embarrassing to realize that we are not able to entertain ourselves through the work of our own hands and our own brains.

Then came the period which has just barely passed—the period of making useless things. Boys were taught to make articles because their making involved the use of certain tools and practice in certain operations, even though the objects themselves were things the boy did not want and did not like and would never use. He undoubtedly did

learn certain kinds of wood and certain processes, yet the joy of design and creation, the pride in the accomplished result and anticipation of seeing the article in use and in service were lacking and the real fun of doing was lost.

Leisure time, together with this undying urge for handwork, this desire to create, this unconscious craving for art and beauty, has brought back into our present generation the popularity of handcraft. Handcraft today is not only popular with boys and girls but with older people as well. It is not only popular in the home but it is taught in the schools. Useless, inartistic objects are being replaced by creations of art and beauty. Many excellent and useful things are made today in the home. It was not so long ago that it was almost necessary to go into a museum to find a hand-loom; today, it may be found in many homes. What delightful color combinations may be woven into table runners, scarfs, material for handbags and what not! Many more beautiful and original designs may be created than could possibly be bought in the shops. Today, rag and hooked rugs are again made in the home. Reed and rattan may be purchased for all sorts of reed work. Almost every furniture shop now carries unfinished furniture which may be taken home to paint and stencil, or to stain and varnish. A pot of paint and a can of enamel go a long way towards brightening the household and the results obtained from them are satisfying. The making of pottery and vases too, is pleasant work. Lamp shade making, as well as other work with parchment, has become a delightful occupation. Portable lamps have been successfully made from old kerosene or sperm oil lamps, vases, or Italian bottles. Silhouette-cutting has become a fascinating and even a remunerative profession in a number of households, and there are countless other things being well done which indicate leisure time profitably spent.

It has been said that every one has the desire to create something. Watch a boy when he goes into a shop where there is complicated machinery. He cannot keep his hands off of it. He tries levers and turns wheels and looks underneath it with an effort to understand its mechanism. He is always feeling it, his hands seem to fairly itch to take it apart and put it together. Or give a boy a pile of trash and watch him dig out wheels for an automobile, pieces of boards which have possibilities for making toys, wire for a radio, cigar boxes and other objects from which he can create. He is at once off on the "magic carpet," for almost every boy has dreams of some invention. He is eager to use his hands creatively,

to make his own toys and to use his hammer and saw. I do not know of any better illustration of the coming back of handcraft than the kite contests which are being held throughout the country. Perfectly beautiful kites result each year from the labor of exceedingly small boys. Boys today, are making marvelous racing-boat models seemingly almost beyond a boy's ability, so perfect are they. Another illustration of the rejuvenation of handcraft may be found in girls' camps where weaving and basket-making are taught during the summer vacation and are wedged into the program with athletic sports.

The joy of making with our hands things which are useful and beautiful is one way of growth. Handwork teaches love of beauty and reveals avenue after avenue of self expression. It develops dexterity, judgment, memory, skill and accuracy, and most of all, patience and perseverance. But do not expect your boys and girls to create—to make their own toys, to provide their own book shelves or to repair the screen door, without providing them with the necessary tools for the work. It is better not to procure small, toy tools but to provide real, sure-enough hammers and saws, a vise, a chisel, a good jack-knife and a draw knife, a brace and some bits and a screwdriver. Other essentials may be bought as money permits. The normal child takes pride in the results of skillful workmanship and every possible device should be used to make him work for a high standard. It is also necessary to have a place to work in—to have a little corner for the work shop—and this corner really ought not to be in the basement. At any rate it should be light and well ven-

tilated as well as dry. There is no reason why the work shop should not be used by every member of the family, both young and old. There is a satisfaction and a companionship in working together, in the exchange of ideas, and in the pleasure that comes from some one's admiration of our work.

So important has craft work been considered by the Board of Recreation of Reading, Pa., that it has recently issued a pamphlet on "The Value of Handcraft in Character Building." In a Canadian community, households have adopted the "craft a year" plan. Agricultural Schools in this country are advocating a home shop on every farm. Such a shop need not be considered solely for farm repair but for home craft and home repair as well. And a whole new era of handcraft contests seem to have suddenly sprung up. So, if it is true, that much of our social unrest is due to the lack of opportunity for self-expression, the encouragement of home craft should make us more confident about the future, as well as more contented in our homes. "Better Homes in America" is promoting this movement any many new centres will be formed in 1927.—Child Welfare Magazine.

Dr. J. B. Phillips, of Chattanooga, Tenn., closed a three-weeks' meeting at First Baptist Church, Hattiesburg, Miss., April 29. Dr. E. H. Marriner, the pastor, writes that there were 107 additions and a real revival in the church. He says of Dr. Phillips' preaching, "It is scriptural and heart-searching, fervent and spiritual. Great throngs attended all the services."

Make that old Church Comfortable

Atlanta, Ga.
Sept. 17, 1921
Mr. Moncrief, President,
Moncrief Furnace Co.
Atlanta, Ga.
Dear Mr. Moncrief:

It gives me great pleasure to state that the heating plant which you installed about a year ago for the West End Baptist Church has given splendid service. I might also state that I have been a member of this church for about twenty years and we have always had considerable trouble each winter with our heating plant. A little more than a year ago when we decided to install a new heating plant, I was made a member of the committee. We investigated very carefully before reaching a decision and finally placed the order with you, because we felt that you could depend upon your guarantee that the building would be satisfactorily heated.

Sincerely yours,
(Signed) Joe W. Little.

That old church that your forefathers built years ago can be made just as warm and comfortable in winter and cool in the summer as the most modern church in your town. The Moncrief Rotoblast Heating and Cooling System is being successfully installed in many of the oldest churches in the South, and replacing many unsatisfactory heating systems. The Moncrief Heating and Cooling System changes the air in the room every ten minutes. The large fan forces the warm air through the heat pipes in winter and fresh, cool, circulating air in summer.

Free, Scientific Engineering Service

For the purpose of helping churches that have unsatisfactory heating plants, we operate a free church service department. Authorities on heating and ventilating are in charge. These experts have helped many churches work out their heating problems in an economical way. They understand every detail of installing the Moncrief Heating and Cooling System in old buildings. If your church has no heating plant, or desires to install a new heating plant in place of an unsatisfactory one, they can show you how the Moncrief System may be installed economically. Write for full information about this Free Service.

Moncrief Furnace Co.
Atlanta Georgia

May 12, 1927

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Sunday School Department

SUNDAY SCHOOL LESSON

May 15, 1927

A. Venable

The Advent of the Holy Spirit and Second Beginning of Christianity—Acts 2:12-17, 32-41.

Christianity to all human appearances, under the leadership of Jesus, went down in dismal failure. The people went away from him, the Jewish authorities compassed his death as guilty of a high crime, one of his intimate followers betrayed him, the specially chosen and designated leader of an inner group of followers denied him, and the others forsook him and fled. The movement had so thoroughly collapsed that no one of his adherents cherished the slightest hope of the return of their lost leader, or the survival of the movement which he inaugurated. Convulsed with a fear of the vengeance of the enemies who had destroyed their leader and cringing under the odium heaped upon them as the dupes of a wild dreamer, or the victims of a deceiver and an imposter whose ignominious fate was justly visited upon him, the spirit of his disciples was utterly crushed and their hopes blasted forever. Driven to despair, it only remained to them to conceal themselves from the public gaze and seek some safe refuge from the impending peril. The first reports of an empty tomb and the absent body of him who they had hoped would redeem Israel, only distressed and bewildered them. As the evidence of his resurrection was increased by his personal appearances during the space of forty days, they were slow to believe. His resurrection body was so radically different from the current view of the resurrection body as held by them, that it was difficult for them to identify the strange figure appearing to them from time to time with the Jesus whom they had trusted, loved and obeyed; a veritable man of flesh, bones and blood, belonging to the material world. These manifestations were such as to prove that new laws now ruled his body, that the earthly was no longer a limitation to it. The resurrection process through which he had passed had put the spiritual in the man Christ Jesus in complete control over the material. His body was a spiritual, transfigured, glorified body. In this transfigured, glorified form he appeared to his disciples. It was a tremendous strain upon their faith to be transferred from the Historic Christ to the Mystic Christ, from a Personality, whose form and figure were invested in the integrants of flesh and blood, and moving under the conditions of the present material world order, to that of a Spiritualized Personality, who was no longer of the earth earthy, but the man from heaven. The elevation of their faith to this high level was gradual. It was at the cost of their

old conceptions. It was effected by such indubitable evidence as to leave no room for doubt. As Jesus received the anointing of the Spirit at the Jordan, to qualify him for his historic ministry, so these, his disciples, required the baptism of the Holy Spirit on the day of Pentecost to qualify them to preach the glorified, spiritualized Christ of God, the source of all authority and the organ through which all the spiritual energies of God were brought under tribute to the salvation of men and the upbuilding of a kingdom as comprehensive of the moral intelligences of the universe.

Peter's sermon on the day of Pentecost is of supreme interest, because it is the first sermon, the content of which is the glorified spiritualized Christ invested with the prerogatives of Lordship. Such a Christ as Peter had never preached for. Such a Christ as he had only recently come to know. The first sermon, the purpose of which was to carry out the commission "to make disciples of all nations". It is Peter's interpretation of the Commission of the ascended Lord.

1. It is important to note the circumstances under which the sermon was delivered. A hundred and twenty disciples were assembled in an upper room. They were of one accord, they were engaged in prayer, they were awaiting the fulfillment of a promise of the Spirit made to them by the Lord just before his ascension.

2. The Spirit came as the sound of a rushing mighty wind that filled the house, tongues as of fire came, a flame resting upon every one of them, men and women; and they all spoke with new tongues, praising God. The speaking with tongues attracted attention. The disciples under the impulsion of the Spirit moved out of the room and repaired to the temple. Jews from the four quarters of the earth attending the Feast came rushing in ear shot of them and heard in their own tongue the mighty works of God.

3. They were all amazed and undertook to account for the strange things they saw and heard. Some were bewildered and said one to another, "What meaneth this?" Others mocking said, "They are filled with new wine". The multitude was divided in their efforts to account for the strange phenomenon.

4. This brings Peter to his feet, prepared by the Spirit, with such thrilling and illuminating power that three thousand souls turned to the Lord and were baptized. It is interesting to note the outlines of this masterful sermon: (1) He defends the disciples against the aspersion of the scoffers, that they were drunk, Acts 2:14-15; (2) Pentecost is the fulfillment of Joel's prophesy, Joel 2:28-32; (3) Jesus, whom they had crucified, God had raised up from the dead, Acts 2:22-

24; (4) The raising of Jesus from the dead had been predicted by David and had been witnessed by the disciples, Ps. 16:8-11; Acts 2:25-32; (5) Jesus, exalted to God's right-hand, has sent the Holy Spirit, Ps. 110; Acts 3:35; (6) Jesus is the Messiah and Lord of all, Acts 2:36.

5. The effect of this sermon, Peter's sermon, judged by modern standards would not rank very high. It was absolutely lacking in rhetorical embellishments. It was simple, direct, searching. It gripped the people. It alarmed them. It cut them to the heart. It disclosed to them the enormity of their guilt, from which they saw no escape. In their utter dismay they cried out, "Brethren, what shall we do?" (Verse 37). They were appalled, they were seized with consternation, they were helpless and hopeless. One marvels at the overpowering effect of a sermon from an unlearned and obscure Galilean fisherman, rude in speech and a stranger to the art of public discourse. Neither his theme, nor the manner of presenting it can account for the overwhelming effect wrought upon the mind of the multitude before him. We must look elsewhere for the explanation. It was the tongue of fire which burned its way into the callous hearts of the multitude. The voice sweeps on from one end of that multitude to another like a stream of fire. "Now one coating which covered the feelings is burned and starts aside; now another and another. Now the fire touches the inmost covering of prejudice, which lay close upon the heart, and it too starts aside. Now it touches the quick and burns the very soul of the man. Presently, shame and tears and sobs overspread the whole assembly. Here a head bows; there starts a groan; yonder rises a deep sigh; here tears are falling; and some stern old Jew, who will neither bow nor weep, trembles with the effort to keep himself still." At length, from the depth of the crowd comes the despairing cry, "Brothers, what shall we do?" "Our case is desperate."

6. Peter's answer to the wellnigh hopeless question—Peter said unto them, "Repent, ye, and be baptized—everyone of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit. For to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then believed his word, were baptized and there were added unto them on that day about three thousand souls." (Verses 38-41).

Peter's answer discloses the method by which men pass into a state and relation of discipleship. He is interpreting the Great Commission to make disciples of all nations. He is opening the door to the Kingdom, of which he was entrusted with the keys, Matt. 16:18. (1) His sermon brought his hearers to a question, trembling upon the verge of despair he points out the way of escape from

an appalling sense of guilt into which Peter's words accompanied by the power and demonstration of the Spirit had brought them. Note the way of escape from the overwhelming sense of guilt to that of forgiveness. (1) Repentance is the first requirement. Repentance is a change of posture toward God, a change of thought, feeling and purpose toward Jesus Christ, a repudiation of all they had thought, felt and purposed against him, a complete reversal of the whole inner man. (2) Faith in Jesus the Nazarene, as the Christ of God, the promised Messiah, whose coming had been forecast by a long line of prophets from Moses to Malachi, and symbolized by types and shadow, sacrificial offerings and ritualistic performances. Repentance and faith are the counterparts of each other. To repent was to believe, the turning from the one thing is the turning to another. (3) The baptism which everyone who repented was commanded to observe was a personal duty by which every repentant soul attested the genuineness of an inner change of his moral disposition and attitude of soul toward Jesus as the Messiah of God and the Savior and Lord of men. Repentance, coming to expression in the spirit of obedience to the positive commandment of the Lord, brought an assurance of the full and free forgiveness of their sins. Baptism is not necessary to forgiveness of sin, but the spirit of obedience expressed in baptism is. The name of Jesus Christ comprised all that is involved in his personality and his saving activity.

Response to the command to repent and be baptized carried with it an assurance of forgiveness of sins and entrance upon a new life, animated by a new spirit. The Pentecostal outpouring of the Holy Spirit was far more than a miraculous display of spiritual power, intended to arrest attention, and invite inquiry into the new faith. It was the beginning of a new era. It was an unfolding of the Messianic activities in the salvation of men, lifting the whole process to the high level of spiritual realities, effected through the Holy Spirit, who came to carry on the work of the Son under the new condition imposed by his resurrection and enthronement at the right hand of God. There is no evidence that these new converts spoke with new tongues, saw visions and dreams, but they did pass within the mighty sweep of that mighty energizing power which transformed their inner life, welding them into a common fellowship, animating them to a joyous and self-sacrificing purpose to break with the old forms of a religious life of which they had been loyal adherents, and cleave unto the will and way of their enthroned and newly found Lord. So we read: "Then they that believed his word were baptized and there were added unto them on that day about three thousand souls, and they continued steadfastly in the Apostles' teaching and in the fellowship and in the prayers". Peter occupies the center of the stage in

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East Mississippi Department

By R. L. Breland

B. Y. P. U. Work in Yalobusha

On the first Sunday in May, at 2:00 p. m., District 3 B. Y. P. U. Convention of Yalobusha County met with Clear Springs Church. Miss Hazel Breland, Vice-President for this District, presided. A large crowd of people was present, six of the seven churches in the district being represented. Clyde M. Williams was in charge of the music. We had choir singing with Miss Besie Vanhooser at the piano, a duet by C. M. Williams and Miss Helen Hendrix, a duet by Misses Thelma Spears and Ouida Gilbert and a solo by Miss Hazel Breland.

Schoona Valley gave a demonstration, President Sellers Denley in charge, and Gerald Denley, Grace Denley and Herbert Chapman rendering parts on the program. Miss Eunice Harrison, Leader of Schoona Valley Intermediate Union, delivered an address on "How To Have a B. Y. P. U. in Country Churches". The Vice-President gave her annual address, Coffeetown Senior and Junior Unions rendered a program, Miss Eula Chapman, Junior Leader in charge, President Horace Stepp and Miss Elsie Kincade being the principal speakers.

Among the other speakers was a talk by the pastor, talks by J. L. Gillon, C. P. Lee, J. E. Liles, C. M. Williams and Rev. J. M. Hendrix, which talks were greatly appreciated and were helpful.

The following District Officers were elected for the next year: Sellers Denley, President; Horace Stepp, Vice-President, and Miss Jessie Denley, Secretary and Treasurer; Miss Hazel Breland, County Vice-President for the District.

Hon. G. E. Denley made a very appropriate closing address and delivered the benediction.

There are four B. Y. P. U.'s in this district, Intermediate and Junior at Schoona Valley and a Senior and Junior at Coffeetown. Other churches expressed a desire to organize in the near future.

Taking it all together, this being our first district B. Y. P. U. Convention ever held in this county, it was voted a splendid success. The whole congregation seemed to enjoy it greatly and enthusiasm for the

work ran high. We look for much good to come of this meeting.

The third Sunday afternoon in May District 1 will have its Convention at Seobey; a good program is announced. Some time later it is purposed that District 2 will hold a Convention also. Mr. T. T. Gopch is County Vice-President of District 1, Prof. Noel Johnson of District 2 and Miss Hazel Breland of District 3. A County Convention will be held in July. Our State District Convention will meet at Calhoun City June 6 and 7. We all want to go.

Notes and Comments

I have received the following announcement from Pastor A. B. Culpepper: Deemer revival beginning June 23rd, services daily 8:00 p. m., R. L. Breland, evangelist, Jackson Perkins, singer, Mrs. Jackson Perkins, pianist.

We have young preachers from this state finishing their courses in the Baptist Bible Institute, the Southwestern Baptist Seminary and the Southern Baptist Seminary this month. Churches in need of pastors or assistant pastors will do well to get in touch with these men. Some very bright and capable men among them.

One recently truthfully said: "A willful, non-attending, non-giving, non-working, non-praying Christian is a contradiction of terms. The man who has wilfully left these out of his life, has lost the essence of Christian living and he kept only the husk."

Baptist Herald: "It takes three things to make a church go—grit, grace and greenback. Not only a question of how much you have, but how much of said item do you use for the glory of God."

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The greatest loss the Baptist Church is sustaining today is the mighty army of inactive members. More than two-thirds of our members have no part in the work of the church. What a waste!

(Continued from page 9)

cially the deacons, felt that the meeting should be continued. After prayer and consultation they asked the pastor to continue the services for at least another week. He was glad to do so. Dr. Sampey also felt that that was the thing to do. The results have justified our decision, for the majority of those who came

into the church came the last week of the meeting.

One of the most attractive features of the meeting was the music. A large chorus choir was ably directed by Rev. LeRoy St. John, pastor of the First Christian Church here. Rev. St. John, before entering the ministry, was an evangelistic singer, being associated with some of America's leading evangelists. We also had a fifteen-piece orchestra during the meeting, led by Prof. K. P. Glaescher. The music of the meeting was of a very high order.

NOTICE OF DISSOLUTION

Of the Criterion Shoe Company, a Mississippi Corporation, Domiciled at Jackson, Mississippi

The undersigned stockholders of the Criterion Shoe Company, a corporation created and organized under the laws of Mississippi, domiciled at Jackson, Mississippi, desiring to surrender the Charter of said corporation, hereby call a meeting of the corporation to be held in the office of Fulton Thompson, on the second floor of the building 118 North Congress Street, Jackson, Mississippi, on the 16th day of May, 1927, to vote upon, for or against, the dissolution of said corporation, and if two-thirds of the said stockholders at said meeting shall vote for the dissolution of said corporation the stockholders shall further then provide for and authorize the institution of judicial proceedings to dissolve the said corporation as required by law.

L. Lewine.
I. Lewine.
R. K. Warnack.

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M. S. C. W. COLLEGE NEWS

Ayleen Eitel

Ayleen Eitel, of Norfield, Miss., has been elected to serve as the B. S. U. President for next year. Ayleen has a fine record of three years here and comes to fill this office after active service in practically every phase of the Baptist work. She is a Junior and has served as the efficient Secretary of the Euzelian S. S. Class, and has also been President of the Judson P. Y. P. U. for the spring term. For some weeks she has been the noon prayer meeting "Booster" and has made herself famous by her very clever announcements and schemes for boosting the attendance there. Ayleen is an "all-the-way" Christian and is a member of the S. S., B. Y. P. U., and Life Service Band. She is a member of the local church and is a tithe. She subscribes to the Baptist Student Magazine, has taken a number of study courses during the year, and in every way is qualified to fill the office to which the students elected her. Her first Council meeting was a success; she sounded a spiritual note in that first meeting that assures us of her good leadership and thorough consecration. Her friends and her parents have every reason in the world to be proud of her—and we are too!

Virginia Miller

Virginia, who has served so efficiently as the Y. W. A. President this year, was selected to be the Vice-President of the B. S. U. for next year. As such she will have charge of the big Membership Committee, consisting of the membership committee of all organizations, and also she will supervise enlistment work. There is no girl on our campus who has been more active in the Baptist work than Virginia. Every time the doors of the Workshop are open Virginia is there! She is a member of S. S., B. Y. P. U., Y. W. A., and L. S. Band. She also has her membership in the local church. During the year she has taken study courses, and has proved her ability as a leader in many fields of activity. Virginia succeeds Doris Smith, who has been an A-1 Membership Chairman this year.

Membership Committee

The Membership meeting had 18 present with 72 visits reported. After the devotional on "How to Live a Christian Life", the ads for the April Workshop were again discussed. The parents of several girls sent us compliments with a dollar; we surely appreciate every one of these.

The Sunday School chairman made out the grades for April. Each girl on this committee is responsible for letting all of the girls know that Mr. Leavel will be with us in the Prayer Meetings on Thursday, Friday and Saturday.

Our new Vice-President (Chairman of the Membership Committee) will take over the work at the next meeting. Virginia is so very full of pep and life, we are expecting many

wonderful and new things to happen through this committee next year.

New B. S. U. Council

A very strong Council has been elected for next year. It is the best one we have seen. Those fortunate enough to be elected as leaders are:

President—Ayleen Eitel.
1st V.-Pres.—Virginia Miller.
2nd V.-Pres.—John Alma Canfield, social chairman.
3rd V.-Pres.—Bertha McKay, L. S. B. President.
4th V.-Pres.—Miriam McPherson, Instruction committee chairman.
Sec.-Treas.—Myrl Gunnells.
Reporter—Marie Smith.
Y. W. A. Pres.—Cecil Hamilton.
B. Y. P. U. Director—Martha Causey.
Chorister—Christine Causey.
Pianist—Agnes Ray.
S. S. Presidents—Estelle Tate and Helen Cole.
East End Representative—Ruby Trigg.

Noon Meetings

The new B. S. U. Council is leading the prayer meetings this week. Our attendance is holding up pretty good, especially as it is a busy time with Seniors and when many extra meetings and practices are called for on the campus. Rev. St. John, the Christian minister, is expected to lead the meetings all of next week.

Miss Cleo Mitchell

The Student Secretary of North Carolina State College for Women was our visitor last week. She was en route to the Southern Baptist Convention. We enjoyed her visit a great deal and certainly used her while here. She taught the S. S. class, led prayer meeting and spoke at Life Service Band.

B. Y. P. U. Conferences

The Student Secretary is giving five days of this week to the State B. Y. P. U. Department, and is holding a series of conferences at Booneville, Tupelo, New Albany, Pontotoc and Calhoun City. The B. S. U. program was left in the hands of Ayleen Eitel, the newly installed B. S. U. President.

Installation Service

On last Saturday night at 8:00 o'clock the installation ceremony for our new council took place. It is a serious and solemn occasion when the pledge is taken by the new members. It is a candle light program and very impressive. It was our good fortune to have Miss Cleo Mitchell with us for this occasion.

Tithing Play Again

The Baptist girls and the Methodist girls frequently exchange programs. The little play called "The Trial of the Robbers", which consists of a series of true stories woven together to form a one-act play, has been given for the fourth time by the "Workshop crew". This past Sunday night we presented it to the Epworth League at the Central Methodist Church. The message of the plays brings out the blessings that come from tithing.

B. S. U. Banquet

The annual B. S. U. banquet took place Friday night in the Sawdust Room of the Baptist Workshop. The idea carried out was that of a ship ushering the old council members off on the sea of life while the new council remains on shore to wish their fellows "Bon Voyage". Mr. Frank Leavell of Nashville, Tenn., and Miss Cleo Mitchell of Greensboro, N. C., were present for the occasion. Ayleen Eitel, the new President, presented Rosanel Aldridge with a beautiful pin as the token from the girls who had worked with her throughout this past year. Miss Mary Frances Johnson left us with a spiritual picture of "Christ and the Rich Young Man". The favors were unique little hand-made bonnets—forming a pincushion—and a book for the Seniors, "Worthwhile Poems". Perhaps the thing that will be most long remembered about this B. S. U. banquet was the presenting to the Workshop by Bro. Franks of a large picture of Miss Johnson. It hangs over the door of the entrance to the office as a constant reminder of the first Student Secretary who has led our work for the past three years.

(Continued from page 10)

They yearn for responsibility; they will accept it with all earnestness and zeal, and will develop for you good and efficient leaders. Put college girls to work.

Mother's Day

At the opening program of the S. S., Mrs. Josephine Jones, mother of one of our girls, and a mother whom all B. M. C. girls have adopted as their own, is going to tell us what mothers expect of their daughters when they come home from college. Since it will be impossible for us to see our mothers on that day and since we are overjoyed to have Mrs. Jones as representative of all mothers, she will be presented with a basket of carnations as a token of love and appreciation for mothers and especially for Mrs. Jones.

The following program will be given at the closing exercise of the S. S.:

Origin of Mother's Day—Annie Lou Skidmore.

Toast to Mothers—Virginia Bibb. Duet, "My Mother"—Burma Sansing and Elizabeth Jordan.

Reading, "God Bless You, Mother Mine"—May Gober.

Reading, "Mother's Name"—Nannie Bell Russell.

Solo, "Because of You"—Mary Edith Cook.

Reading, "Mother"—Annie Bess Watkins.

Honor to All Mothers.

Y. W. A.

At the general meeting of the Y. W. A. little Elizabeth Ann Cooper read the tithing story which she wrote and for which she received a State prize. The Donnell Circle gave a very appropriate program, showing the result of one girl's work in the organization of a little Y. W. A. circle after going home from college. As a result of the Y. W. A.

(Continued on page 15)

IN MEMORIAM

Brother Price Will Live

It was sad news to me on my return from a preaching trip to find a telegram from Judge J. H. Price, saying, "Brother Willis died at four o'clock this afternoon".

I was both shocked and surprised, as I had on the morning of the same day written him a letter of congratulation after seeing a notice in the paper of his improvement in health.

In the going of Brother W. P. Price of Magnolia, I feel that I have lost one of my very best preacher friends. We were close friends for over 30 years. He succeeded me in the pastorate at Brookhaven and we were co-pastors in Jackson for some years. We never failed getting together at Conventions. I will miss him, his church will miss him, the brotherhood and the cause will miss him.

Brother Price is not dead, for he will live in the hearts of the many who were blessed by his life. "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13.)

It seems providential that Bro. Price, the family and the church had the help, counsel and consolation of a life-long friend, Brother J. H. Lane, in this time of sore affliction and deep sorrow.

May the Spirit of the "Lord both of the dead and living" abide with the bereaved family.

—G. W. Riley,
Clinton, Miss.

THE HOME GOING OF BROTHER VERNON WAIT

On the 19th of April Brother Vernon Wait, of Senatobia, while under treatment at the Touro Hospital in New Orleans, passed to his Heavenly home. His wife and daughter, Josephine, who is a student of Sophie Newcomb College, were the only members of his family with him at the time of his unexpected death. For some time Brother Wait had suffered from enlargement of the heart, but was thought to be much better. His brother, Mr. Pierce Wait, also of Senatobia, reached New Orleans after he had passed away. The body was carried to Senatobia for burial, a large concourse of friends attending the funeral.

The deceased was forty-three years of age. He was born and reared in Senatobia, where he was held in high esteem. Except when in college, and a year with a business firm in Memphis, his life was spent in his home town.

For years he had been the manager of a successful wholesale mercantile house. He was the youngest son of Mr. and Mrs. P. M. B. Wait, his father being among the first settlers of their town. Mr. Wait, Sr., was known for years as the most popular traveling salesman in Mississippi.

Brother Wait united with the Baptist Church when a young boy, and

May 12, 1927

MORIAM

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mitted with the Bap- a young boy, and

was an active, consistent, consecrated member. He was a faithful, zealous and much loved teacher of a boys' Sunday School class for many years. He was ordained a deacon of the church in 1919, and gave his best efforts in service to his Maker and fellow men. He was a generous giver to the support of all Christian work, and was ever ready to use money, time, talents and influence for righteous causes.

As a son, a brother, husband and father, Brother Wait was tender, loving and true. He leaves a devoted wife, who was Miss Ethel Veazey, an only daughter, Josephine, three sisters, Mrs. Minnie Gill, Mrs. W. T. Bailey, Miss Alice Wait, and a brother, Mr. V. P. Wait, all of Senatobia, to mourn his loss. In their unspeakable grief these bereaved ones will have the consoling memory of his noble life, and the thought that this brave, yet gentle spirit, passed into "that bourn from which no traveler returns" without a fear, and perfectly resigned to his Master's will. His influence will bless generations to come.

—J. N. S.

Rev. W. P. Price

Magnolia, Miss., May 4, 1927.

Whereas, God in his own way and at his own time, has seen fit to call home his servant and our pastor, Rev. W. P. Price, and

Whereas, we shall miss his fatherly counsel, his splendid leadership and noble work as our pastor, and

Whereas, we feel that some expression should be given to our feelings in this hour of our sorrow, therefore, be it

Resolved, that we, The Board of Deacons of the Magnolia Baptist Church, express as best we can our sorrow and deep regret at the loss of our pastor;

Resolved, second, that we shall continue to pray that God will comfort and lead the grief stricken family and the church in this hour;

Resolved, third, that a copy of these resolutions be spread on the minutes of our church and that a copy be presented to the family.

—Board of Deacons
Magnolia Baptist Church.

COMMENCEMENT EXERCISES
MISSISSIPPI WOMAN'S
COLLEGE
Hattiesburg, Mississippi

Friday, May 20, 8 p. m., Tatum Court—Speech Arts Recital.

Saturday, May 2, 8 p. m., Tatum Court—Commencement Concert.

Sunday, May 22, 11 a. m., First Baptist Church—Baccalaureate Sermon, Doctor E. H. Marriner, Hattiesburg, Mississippi.

Sunday, May 22, 8 p. m., Tatum Court—Sacred Concert.

Monday, May 23, 1 p. m., Hotel Hattiesburg—Alumnae Banquet.

Monday, May 23, 8 p. m., Tatum Court—Graduation Exercises.

Conferring of Degrees and Awards by President J. L. Johnson.

Baccalaureate Address—Doctor Joseph A. Smith, Hattiesburg, Mississippi.

Those receiving degrees are:

Fannie Belle Allman, A. B., Gulfport, Mississippi.

Annie Belle Averett, A. B., Lucedale, Mississippi.

Merle Lee Barnett, A. B., Mendenhall, Mississippi.

Hazel Trent Brown, A. B., Pelahatchie, Mississippi.

Ida Erlene Branton, A. B., Columbia, Mississippi.

Annie Ward Byrd, A. B., Mount Olive, Mississippi.

Mildred Brown, A. B., Pelahatchie, Mississippi.

Alpha Cox, A. B., Tunica, Mississippi.

Clara Belle Clark, A. B., Carmichael, Mississippi.

Ella Ree Coody, A. B., Phoenix, Mississippi.

Louzelle Coody, A. B., Phoenix, Mississippi.

Audrey Lucille Cotten, A. B., Tylertown, Mississippi.

Nell Cotten, A. B., Tylertown, Mississippi.

Gussie Dale Chapman, A. B., Georgetown, Mississippi.

Vera Imogen Crawley, A. B., Sumrall, Mississippi.

Edna Glenn Clark, A. B., Memphis, Tennessee.

Stella Kate Dunlavy, A. B., Avera, Mississippi.

Damie Lou Dampeer, A. B., New Hebron, Mississippi.

Myrtle Rae Davis, A. B., Wiggins, Mississippi.

Billie Griffith, A. B., Cary, Mississippi.

Mary Lee Hammack, A. B., Vance, Mississippi.

Myra Hemeter, A. B., Hattiesburg, Mississippi.

Vera Marguerite Harrellson, A. B., Sylvarena, Mississippi.

Mary Maurine Jordan, A. B., Gulfport, Mississippi.

Julia Toy Johnson, A. B., Hattiesburg, Mississippi.

Frances Morris, A. B., Fernwood, Mississippi.

Lucille McClurg, A. B., Ruleville, Mississippi.

Christine Montgomery, A. B., Braxton, Mississippi.

Trannye Mae Odom, A. B., Moselle, Mississippi.

Minnie Oswald, A. B., Tunica, Mississippi.

Helen Polk, A. B., Hattiesburg, Mississippi.

Myrtis Price, A. B., Inverness, Mississippi.

Berencie Quinn, A. B., Greenwood, Mississippi.

Joanna Rhinehart, A. B., Leakesville, Mississippi.

Elvira Roberts, A. B., Newton, Mississippi.

Winnie Alma Rochester, A. B., Morton, Mississippi.

Velma Ruth Smith, A. B., Gunn, Mississippi.

Norma Sauls, A. B., Tylertown, Mississippi.

Arda Stringer, A. B., Moselle, Mississippi.

Minnie Ruth Tomlinson, A. B., Chalybeate, Mississippi.

Annie Kate White, A. B., Union, Mississippi.

Mattie Lou Ward, A. B., Montrose, Mississippi.

Those receiving awards are:
Lona Bill Braswell, Certificate in Organ, Unionville, North Carolina.

Naomi Braswell, F. A., Voice, Unionville, North Carolina.

Sallie Davis, F. A., Piano, Escatawpa, Mississippi.

Evelyn Hay, F. A., Art, Donaldsonville, Georgia.

Genevieve George, Certificate in Speech Arts, Silver Creek, Mississippi.

Alabama Griffiths, Certificate in Speech Arts, Beaumont, Mississippi.

Olivia Heard, F. A., Speech Arts, Vaughn, Mississippi.

Ruth Peter Hewitt, F. A., Speech Arts, Jackson, Mississippi.

Frances Landrum, F. A., Voice, Laurel, Mississippi.

Willie Magee, F. A., Piano, Edinburg, Texas.

Elizabeth Nutt, F. A., Piano, Canton, Mississippi.

Rubye Leigh Reed, F. A., Art, Picayune, Mississippi.

(Continued from page 14)

work, we believe that many Y. W. A.'s will be benefited during the Summer months.

Honor Roll

The following is the honor roll for the month of April: Elizabeth Brad-

ley, Marguerite Bullock, Rosalie Catchings, Cleo Compere, Grace Chisholm, Lucile Frazier, Lucile Hemphill, Corinne Harris, Elise Kenna, Gladys McElwee, Carolyn Madison, Elizabeth McLemore, Elsie Nicholson, Floye Pittman, Eva Pierce, Margaret Pierce, Beatrice Senter, Mary Tatum, Nell Thompson, Grace Lowrey, Zelna Wasson, Edna Wolfe, Margaret Anderson, May Garland, Daisy Herring, Adelaide Hunter, Louise King, Louise Meier, Floraine Porch, Ruby Talbot, Esther Walker, Fannie Lynn Gamblin, Ernestine Shilling, Eula Treadway, Carma Thompson, Evelyn Burrow, Willie B. Cox, Lorene Kennedy, Willie Reves.

Frank was in school when the teacher said, "Who knows what the five senses are?"

Frank raised his hand and said, "Nickles."

Judge: "Do you wish to marry again if you receive a divorce?"

Liza: "Ah should say not. Ah wants to be withdrawn from circulation."—Tennessee Utility News.

The Present and Future Work of The Relief and Annuity Board
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3. MAKE AN ESTATE NOTE. Such a note bears no interest and the obligation is paid after the maker's death.
4. GIVE IN YOUR WILL. A steward who would be found faithful will not fail to devise carefully and proportionately for kingdom interests.

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ORDER FROM

THE BAPTIST BOOK STORE

JACKSON, MISS.

(Continued from page 12)

this. He is the central figure around which gather the notable circumstances of the Spirit's advent on the day of Pentecost.

1. One is impressed with the contrast of the Peter of the Upper Room in the night of the Passover Feast and the Peter of the Pentecost as a new man. His change of mental and spiritual attitude is among the most wonderful characteristics of this momentous event. Peter has caught a new vision of Messiah's work and the nature of his Kingdom. His freedom of speech is now blended with wisdom, courage and skill. There is a new strength in his words that can only be accounted for on the assumption that the Spirit of power had come upon

him, energizing and illuminating his mind and soul, and transforming him into a veritable fire Spirit.

2. Peter's sermon is not a proclamation of a series of doctrines, a creed to be accepted as a condition to salvation, but a Personality, who had been exalted above the historic conditions of a sensuous order of being. Faith in the Spiritualized, glorified, enthroned Christ, whose presence and power are mediated to men through the Holy Spirit.

3. Peter and his sermon are the types of the New Testament preacher and his messages which are to engirdle the earth with the light and the life of the enthroned Christ. The preacher, vitalized, illuminated and potentialized by the Holy Spirit, resident in him, becomes the storm

center of the mighty power of the gospel. His sermon is the articulate expression of the divine thought inspired by the Holy Spirit within him, going forth conquering and to conquer.

"Three gallons of gas, please."

"Yes, sir. Want some cylinder oil, too?"

"No, just gas."

"Do you want some paint? Your car needs it, and we've got some dandy paint—heat-proof, dirt-proof, guaranteed to wear long."

"No, I want only gas today."

"Then you want your car washed?"

"I said that I wanted only gas."

"You want a tire, then. We've got some good non-skids. Only \$40

apiece. Want one? Yours—"

"I tell you I want only gas today!"

"Yes, sir; but—say, your rear lights are all shot to pieces. You need new ones. We just got in some dandy new crack-proof celluloid lights. Shall I put some in?"

"No! I want only gas, do you understand?"

"Your magneto needs adjusting—didja hear that funny noise in the motor when you stopped? It needs adjusting. I'll fix it, what?"

"No! I want only gas, gas! Do you hear!"

"Yes, sir!" And with the gas obtained, the exasperated motorist drove angrily away. But for once the garage man had got even with his barber. ✓

MISSISSIPPI WOMAN'S COLLEGE

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

Fireproof Dormitories where rooms are in suites of two. Excellent rooms in Dockery Hall under the Self Help Plan. Any student who makes good in work the first half of the session can obtain financial aid. Beautiful new Hospital. Large Swimming Pool. No extra charge for Physical Instructions. Champion Basket Ball Team.

High grade departments in Piano, Voice, Violin, Public School Music, Expression, Art, Domestic Science, Secretarial courses.

Expenses very moderate for advantages offered. Expenses in Dockery Hall less than average expenses in State colleges. Health Percentage very High.

Summer School open to men and women, beginning May 30th, and ending August 11th. College Students may get credit for one-third of year's work. Teachers in Secondary Schools may renew licenses by attendance for six weeks, getting college credit for some work.

Write for Bulletin and beautiful View Book to,

J. L. JOHNSON, President,
Hattiesburg, Miss.

Blue Mountain College

Our books opened on May 2nd for the reservation of rooms for the session of 1927-28. By May 4th more than one third of our places for boarding students had been reserved by checks. Fee of \$12.50 will hold a room in regular boarding department or self-help department.

Blue Mountain has been serving the young womanhood of the South for half a century, and during next session will be far better equipped than ever before to give unusual advantages in many lines. New hundred thousand dollar dormitory to be ready for occupancy about December 1st. We hope to begin construction of new \$125,000 administration building during the summer.

Write for new catalogue just off the press.

SUMMER SESSION

June 6th to August 13th

Courses in Chemistry, Education, Psychology, English, French, Bible, History, Political Science, Latin, Mathematics, Spanish, Piano, Art and Expression.

Faculty of highly-trained, experienced teachers.

Blue Mountain is a good summer resort. Our elevation is the highest in Mississippi. The College is located on the side of "Blue Mountain", one of the two highest hills in the state. The other is just one mile away. We have tennis courts, golf links, swimming pool, wide verandas, pleasant rooms, grateful shades, good table fare, plenty of bath rooms, beautiful springs of cold freestone water flowing about one hundred thousand gallons daily.

Our self-help department for women will be open during the summer. Each student who registers for this department will be enabled by doing a small amount of house-work to save \$25.00 on her expenses for the session. These students will take the same amount of school work as other students, as their house-work will not interfere with their studies.

Teachers' licenses may be renewed at the summer school.

Both men and women students are admitted to the College during the summer term.

For announcement of courses, address

Director of the Summer Session,
Blue Mountain College,
Blue Mountain, Mississippi.